Zions Herald

THE FREE VOICE OF AMERICAN PROTESTANTISM

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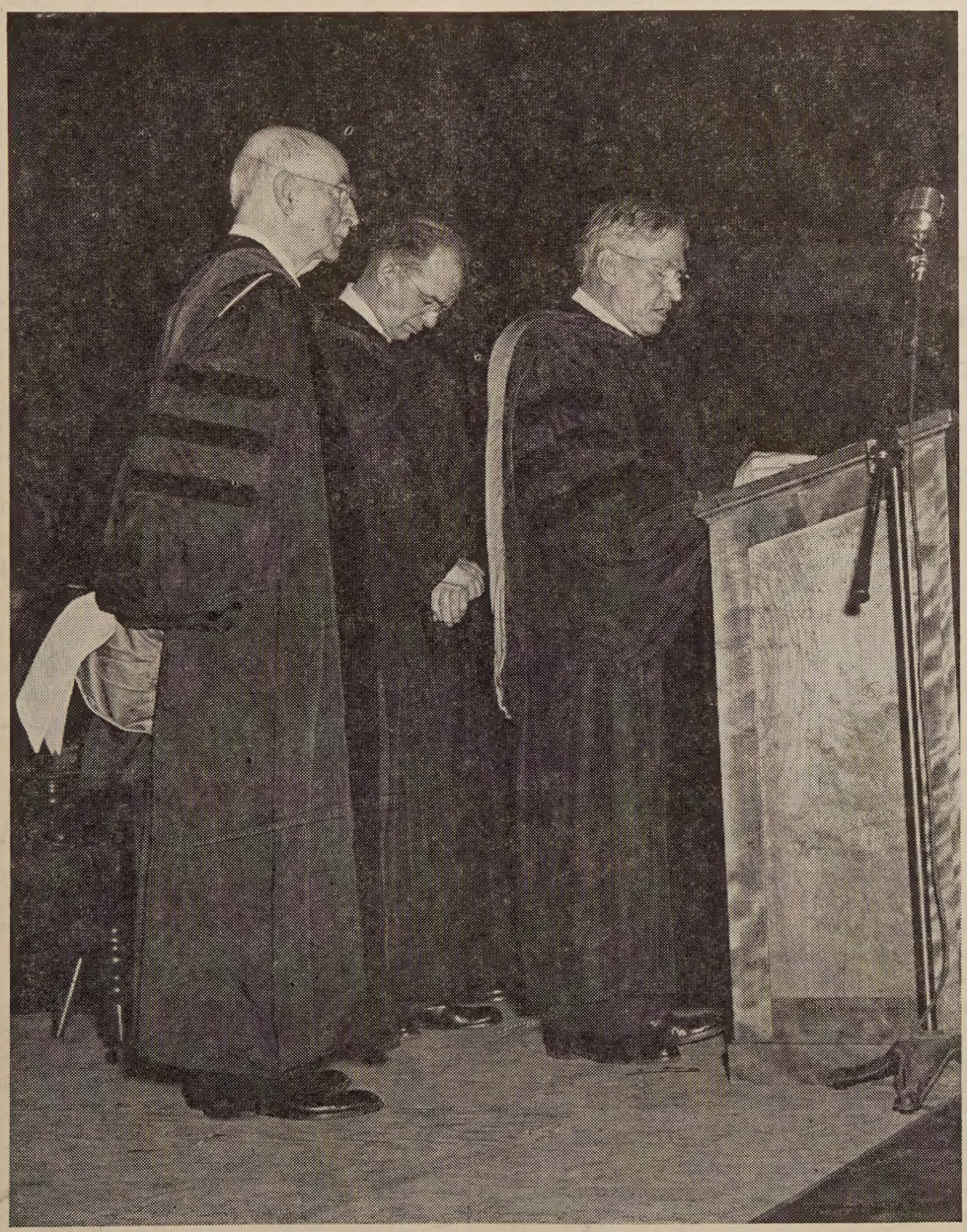

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PRAYERS FOR A NEW PRESIDENT

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June 13, 1951

FROM COVER TO COVER

FRANCIS ASBURY'S POWDER HORN, by Arthur Bruce Moss, minister of the John Street Methodist Church in New York, is another in his series of articles on the life of Francis Asbury. ..... Page 3

Edith M. Quick of St. Augustine, Florida, in an article concerning the Hebrew Religious School, Miami Beach, tells us that THIS IS HOW THE JEWS DO IT. ..... Page 5

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READERS WRITE

Says We're Too Late

If and when the four annual conferences of the Boston Area pass favorably upon the matter, we will have an Area "minister to labor." And our New England Conference passed the measure resoundingly at Springfield, Mass., so resoundingly in fact that the few hands and voices raised against it were scarcely seen and heard. But my hand was raised against the measure then, and I set my pen against it now. And for reason: (1) This ministry to labor, so-called, is ill-timed because it is many years behind time "The establishment of Protestant Labor Schools, comparable to Catholic Labor Schools" was criticized on the conference floor because it seemed to be a "me, too" gesture. In my opinion, and out of my experience, the whole idea of a ministry to labor is worse than "me, too." It puts the church in the disgraceful position of climbing on the labor band wagon when at last labor's position is strong and assured.

I learned 15 years ago in western Pennsylvania that well organized labor groups were fed up with "bread and butter" speeches by occasional "radical" clergymen because labor knew that these "radicals" did not speak for their respective church bodies, in fact were usually in bad odor in their denominations. And I worked as a millwright's helper in a large western Pennsylvania steel mill at the very time that C.I.O. was organizing the steel industry in that section. That mammoth job of unionization was done without "benefit of clergy." Hence it is very doubtful that organized labor needs or wants this "benefit" today.

At that very period, the mid-1930's, I learned first-hand how humbly grateful a small, weak, and unorganized labor group could be when a local minister even deigned to speak a word in its behalf. That group was made up of the non-professional staff of a large state hospital in the city of Pittsburgh. They worked for starvation wages and struck in protest. What happened? Editors, churchmen, "charity" heads, and just about everyone else lambasted them thoroughly for daring to leave the patients in that hospital without adequate care (which they had not done, incidentally). And then a preacher in a little local Methodist church dared to write the editor of one of the city dailies in defense of the hospital workers, for he knew that the great state of Pennsylvania could have underwritten the workers' modest demands at no great sacrifice. And those workers, in their gratitude for the preacher's temerity, invited him to address them.

But labor neither wants nor needs such a gesture today.

I grew up in a workingman's home. And on more than one occasion in the early 1900s my father, along with fellow-workers, struck against low wages, long hours, and harsh and unsafe working conditions. With what results? Broken and bloody heads at the hands of the so-called "coal and iron police," the hired hoodlums of owners and management. And when the strikes were finally broken by "scabs" (we didn't call them strike-breakers) the workers fortunate enough to retain their jobs went crawling back to work. And there were no union treasuries to aid strikers' families — for there were no unions.

Where was the church in all this? I don't know, for I was a boy. But I do know that churchmen did not stand in the ranks of labor. And so I contend it is in poor taste and much belated to attempt at this time a ministry to labor.

Further, my own congregation, like ma another, is made up of working peop mill and factory workers for the most pa And I feel that the best ministry which can render to them is a strong pastoral a preaching ministry which will relate t Gospel of Jesus Christ to their daily liv and problems, and relate them to Goc divine and eternal plan. But these fol belong to strong unions, and I serious question whether they either need or a preciate ministerial and churchly dabblin in labor affairs in the guise of Christian se vice.

If the church wishes to honestly pione — and she usually doesn't wish to or da to — let her raise more than a timid voi against Universal Military Training whic has never brought peace or security to an people. And let her be unswerving an courageous in her demands that the counci of the nations prepare as vigorously for pea as they do for war.

Let her work out a just and equitable re compense for her own ministry, rather tha continuing her scandalous and un-Christia system of "grades" and "promotions." Le her rid her own household of every vestig of racial discrimination and segregation. Eve labor will be served thereby. And let he demand insistently of the federal govern ment that all chaplains to the armed service go as ministers of the church, not uniforme hirelings of the government.

These are but a few fields in which th church can perform much needed labor There are many others.

I sincerely hope that the proposed "min istry to labor" will not be adopted by th Boston Area. But that the Area church wil strike out in directions where genuine Chris tian pioneering is needed.

GUY ALLEN,
Dorchester, Mass.

Disturbing To Majority

The article by Dr. Harry F. Ward, "Concerning Aggression," in May 23rd issue of ZIONS HERALD, would, no doubt, meet with the unqualified approval of the Kremlin, but will be disturbing to the majority of the readers of ZIONS HERALD. By suggesting that the United Nations has intervened in a civil war in Korea rather than opposing an aggressor, Dr. Ward takes his stand with Mr. Jakob Malik who has presented this view of the situation to the Security Council upon numerous occasions.

Dr. Ward states in his article, "The difference between aggression and civil war, between intervention and aggression is vital. The two situations require different actions from the U.N." The writer's thesis is that we are dealing with civil war in Korea and not aggression. He points out that in case of a civil war it is the duty of the Security Council to call upon the parties involved to

(Continued on Page 23)

Francis Asbury's Powder Horn

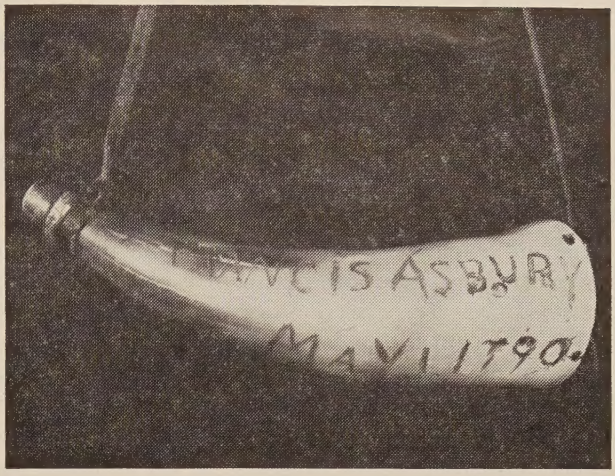
ARTHUR BRUCE MOSS

HE TEN DAYS OVER the last of April and into May 1790, constitute a determinative point in Fran- Asbury's itinerating. With Whatcoat and one or two er companions, the bishop had worked northward oss Tennessee into the narrow finger of Virginia that ists westward between Tennessee and southeastern ntucky. General Russell's friendly establishment was headquarters for work in the area of the upper Hol- n and Clinch River valleys. From this center he and co-workers moved out in short sallies in various di- ions, returning to the quiet of the general's courteous ne. "This family is lavish in attention and kindness: as nursed as an only child by the good man and wom- of the house, and indeed by all the family." (Undated *rnal* entry, late April 1790.)

The bishop's party had reached Blackmore's station at Ford of Clinch by April 29th, when he writes: "Here people have been forted on the north side of Clinch. or Blackmore has had a son and daughter killed by the lians. They are of opinion here that the Cherokees re the authors of this mischief. . . . Crossed Clinch about o miles below the fort. In passing along I saw the ecipice from which Blackmore's unhappy son leaped o the river after receiving the stroke of a tomahawk in head; . . . his companion was shot dead upon the ot — this happened on the 6th of April, 1789." (Entries April 29th and 30th, 1790).

In accordance with plans previously made, Asbury had as moved up to the southern border of the great Ken- cky wilderness. Some of the hardiest Methodist itin- ants had ventured into the northeastern and central ctions, only a few years after Daniel Boon had pene- ated the area. Among the settlers were Methodist local eachers like Francis Clark, John Durham (who or- nized the first society in Kentucky near Danville), and homas Stevenson (whose wife was a convert of Straw- idge in Maryland.) Following the first settlers came pointed missionaries: James Haw, Benjamin Ogden, rancis Poythress, Wilson Lee, Thomas Williamson, Peter assie. Several preaching circuits had already been tablished. It was Asbury's hope to push across the wild- ness from the Tennessee-Virginia border, thus to link with the group centering in Lexington, and to confirm eir work. He tarried at the appointed rendezvous, vaiting word and guides.

SATURDAY, MAY 1st, Asbury "rested" and carried on with preparations for the journey. He preached some people from Maryland on Sunday, the 2nd. That ght he dreamed about the Kentuckians arriving. Mon- ay morning, the 3rd, "I retired to a small stream for editation and prayer, and whilst there saw two men me over the hills. I felt a presumption that they were entucky men, and so they proved to be. They were eter Massie and John Clark, who were coming for me, ith the intelligence that they had left eight men below:



Francis Asbury's Powder Horn

after reading the letters, and asking counsel of God, I consented to go with them." (*Journal,* May 3rd.) The next three days were spent as "we prepared ourselves and horses for our journey . . . and were occupied in collecting our company."

Friday, May 7th, Asbury writes: "We formed the whole of our company at the Valley station; besides brother W———t (Whatcoat) and myself, we were sixteen men, having thirteen guns only. We moved on very swiftly, considering the roughness of the way, travelling, by my computation, thirty-five miles today." The next day saw forty-five miles covered, then fifty, and forty-five, and so along. On Tuesday, the 11th, they crossed the Kentucky River. He writes: "I was strangely outdone for want of sleep, having been greatly deprived of it in my journey through the wilderness; which is like being at sea, in some respects, and in others worse. Our way is over mountains, steep hills, deep rivers, and muddy creeks; a thick growth of reeds for miles together; and no inhabitants but wild beasts and savage men. Sometimes, before I was aware, my ideas would be leading me to be looking out ahead for a fence; and I would, without reflection, try to recollect the houses we should have lodged at in the wilderness. I slept about one hour the first night, and about two the last: we ate no regular meals; our bread grew short, and I was much spent. I saw the graves of the slain — twenty-four in one camp. I learned that they had set no guard. . . . These are some of the melancholy accidents to which this country is subject for the present; as to the land, it is the richest body of fertile soil I have ever beheld."

The first Methodist conference in Kentucky was convened by Bishop Asbury at Lexington, May 13th, 1790, two years before Kentucky became a state. He ordained Wilson Lee, Thomas Williamson and Barnabas McHenry, elders. "My soul has been blest among these people, and I am exceedingly pleased with them. I would not, for the worth of all the place, have been prevented in this

visit, having no doubt but that it will be for the good of the present and rising generation. It is true, such exertions of mind and body are trying; but I am supported under it; if souls are saved, it is enough. Brother Poythress is much alive to God. We fixed a plan for a school, and called it Bethel, and obtained a subscription of upwards of 300 pounds in land and money, towards its establishment."

After the conference, a line of preaching places was visited, as they worked southward through Danville, and on towards the wilderness again. Monday, May 24th: "We set out on our return through the wilderness with a large and helpless company; we had about fifty people, twenty of whom were armed, and five of whom might have stood fire. To preserve order and harmony, we had articles drawn up for, and signed, by our company, and I arranged the people for travelling according to the regulations agreed upon. . . . Brother Massie was captain; and finding I had gained authority among the people, I acted somewhat in the capacity of an adjutant and quartermaster amongst them. . . . We discovered signs of Indians, and some thought they heard voices. . . . We had an alarm, but it turned out to be a false alarm." Thus they made the road through Cumberland Gap.

Asbury then hastened by incredible stages across Tennessee, into North Carolina to the Yadkin River. There "the conference had been waiting for me for nearly two weeks. We rejoiced together, and my brethren received me as one brought back from the jaws of death. . . . I rode about three hundred miles to Kentucky in six days; and on my return about five hundred miles in nine days. O what exertions for man and horse." (*Journal,* June 7, 1790.)

Bishop Asbury's powder horn has been discovered. It was recently found by the Rev. R. W. Searles, pastor of the York Methodist Church, Medina, Ohio, in an accumulation of powder horns of the period at a nearby antique shop. The accumulation had been made some years previously by a physician in Kentucky. The collection had passed into the possession of the dealer, apparently without recognition of the historic significance of the particular horn.

The illustration indicates the excellent condition of the trophy. The inscription, deeply carved, reads — "Francis Asbury — May 1, 1790." This date represents the exact days when Asbury was preparing for the first venturesome journey into Kentucky. The dating of the horn, and its entirely unpromoted discovery, removes any serious question of the authenticity of the relic.

'The Prophet of the Long Road' has been acclaimed for his bravery and hardihood before the hazards of constant itinerating. We now know his willingness to defend himself and his occasional unarmed companions (women and children in certain parties) against sudden, deadly assault. His stature grows as we see him taking defini place among the rugged pioneers, a man among the m of his day.

It is March 31st, 1792, and Asbury is again at the Te nessee-Kentucky-Virginia border. "We have confus accounts of Indians: our guard rested on the Sabbath d within four miles of the wilderness. A company had a rived from Kentucky to Crabb's (where Asbury was this man's son and a Mr. Henderson have been killed the Indians since I was here last." (1790) . . . April 3rd "We entered the wilderness and reached Robinson's st tion. Two of the company were a-foot, carrying the packs; and women there are with their children . . (these) make us move slowly and heavily."

The conference was held in Kentucky, and journe made to the site of the new school, Bethel. Then, b April 27th, the return through the wilderness was orga ized. "An alarm was spreading of a depredation com mitted by the Indians, on the east and west frontiers o the settlement; in the former, report says one man w killed; in the latter, many men wit women and children — everything i in motion. . . . We came the old wa . . . supposing it to be safer, as it wa a road less frequented, and therefor less liable to be way-laid by the sav ages. . . . We passed beyond Rich land Creek — here we were i danger, if anywhere. I could hav slept, but was afraid. Seeing th drowsiness of the company, I walke the encampment and watched th sentries the whole night."

Once more — April 5th, 1793 — a Nolachucky in upper Tennessee "We have formed a company of nin men, five of whom are preachers who are well armed and mounted." The next day: "If reports be true there is danger in journeying through the wilderness: but I do not fear — we go armed. If God suffer Satan to drive the Indians on us; if it be His will, He will teach our hands to war, and our fingers to fight and conquer." On the return journey in May: "We were about fourteen or fifteen in company and had twelve guns and pistols. . . . Under great suspicion of Indians, we pushed forward . . . and finally came through safely from the edge of the wilderness."

Asbury's next journey into Kentucky was not attempted until 1800, when conditions were much more settled and roads greatly improved. Several more visits were made in the opening years of the new century, the young McKendree being the aging bishop's frequent companion. Soon he was himself to become bishop, receiving the abundant blessing and inspiration of his heroic father in the church clothing himself in the habiliments of pioneer labor.

The spirit of Asbury's consecration comes actual to u in this simple physical trophy. The church is richer fo its discovery. Treasured in our annals, it will tell of th leader's constant danger and of his undaunted heroism

"Here is Substance, here is Form,
Here is Mind set forth in Matter.
Time and the September storm
These will hardly shatter."

* * * *

"For Those I Taught," by Donald C. Babcock. American Weave Press, Cleveland, Ohio.

This Is How The Jews Do It

EDITH M. QUICK

IS GOOD TO have our attention called periodically some inspiring effort on the part of our Jewish co-ers in the common cause of educating American h religiously. Scarcely a city is there in our land but at least one center in which Hebrew children are re-ng methodical and thorough instruction in the tradi- of their faith; while here and there, in racially con-rated areas, the sense of responsibility in this respect ing met to a particularly impressive degree.

ch is the case at Miami Beach, Florida. In this island with its unique reversal of Gentile-Jewish proportion-populations, it is reassuring to know that there stands, one block distant from Lincoln Road, "the south's n Avenue," a great institution dedicated to the mind the spirit. This sizeable and vocal nucleus of Hebrew ure at the very core of America's twentieth century ylon is a heartening discovery. Occupying a fabu-ly valuable piece of ground a city block long, the dings compactly related but diversified in purpose, are grated with their architectural environment. At one er stands the massive square synagogue, topped with d dome; at the other and joined by office and resi-tial units there extends to a patio in the rear the two-y educational structure. In Spanish style with class-ns opening upon a lower corridor and upper balcony, ses are apparent even from the street.

'he large over-arching sign "Hebrew Religious School" ld indicate a full-time "parochial" house of learning e observer failed to note that pedestrian and motor ic are congested at three-thirty by the arrival of several dred children and again at five o'clock by their de-ure.

ROTESTANT PERSONNEL in week-day religious education will fully appreciate the caliber of the teach-staff in this situation, knowing what it must require keep the lid on" for a one-and-a-half hour session, not school time, but following a six-hour day devoted to three r's. The public school standard of conduct is ected and apparently maintained by skilled indirection er than too obvious exercise of authority. And the ject matter is not of the nature of "frills," certainly in the classes studying the Hebrew language. Latin ght more conceivably be presented as an after-school time than this ancient sign language with its diversi-l genders in the first, second and third persons! The cher, furthermore, must be able not only to deal with pan of several grades in introducing the rudiments of mmar but lead the class in fluent application to Bibli- and ritualistic reading.

lthough the Hebrew language is the core of the cur-ulum, out from that center radiate courses that would nd familiar to our own Sunday and weekday school chers. What rich drama there is to be found in daily ers and periodicals on the rebirth of the Hebrew na-n! Was history-in-the-making ever more vital and specific for a class in current events? Still called "Current Events" rather than "Ethics," a course for the senior high grades deals with the every-day life problems of boys and girls. To two week-day sessions is added Sunday school which although taught by a separate staff of (volunteer) teachers provides a correlated curriculum similar to the best of our Protestant programs. Although co-education prevails throughout the system, there is a divergence between boys' and girls' training programs after the age of confirmation; the former pursuing higher courses in the Jewish high school, the girls continuing in a less exacting pursuit of religious culture in the Sunday session.

ONE FEATURE ON which these people are lavishing keen-minded leadership and careful thought, is the weekly Sunday youth breakfast. According to the description given by the director, this modern innovation is startlingly identical with the food, fun and fellowship of our Protestant Sunday evening sessions.

There is food for thought in certain departures from our accustomed ways, especially with reference to the teaching personnel and relationships. The daily school system is manned by four full-time teachers, three men and one woman. Interestingly enough, all are recent emigrees to the United States, though not in the category of displaced persons. Miss Aida Caspi Robbins, a particularly charming young woman in her middle twenties, teaches Hebrew as her native language, for she is a citizen of Israel, born and raised in Tel Aviv. Both parents, physicians, escaped from Russia following World War I. For the excellent English upon which the writer complimented her, she gives credit to a brother holding a Ph.D. from Edinburgh and to his English wife.

The principal of the school held this writer spellbound with the dramatic account of his childhood in Hungary, youth under the Nazi regime in Czecho-Slovakia, his concentration camp experience, and the reuniting of parents, sister and himself here in the United States. With degrees from Budapest and C.C.N.Y. he is now studying law at the University of Miami for the purpose of thorough orientation as an American citizen and preparation for a career in humanitarianism.

Money is still required to make the mare go (though she may be Baalam's ass); and we close with the specific answer to the inevitable question of how this worthy enterprise is financed. Except for scholarships provided from endowment in the interest of a few underprivileged pupils, tuition covers the bulk of the cost. A great majority of these boys and girls come from upper-middle-class homes in this community. A few are winter visitors; a considerable number is from the hotel management group. Though the fathers earn sumptuous livings from the frothy entertainment industry, they are family men with typical Hebrew devotion to the highest welfare of their children.

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EMORY STEVENS BUCKE, EDITOR

Special Contributors

CLARENCE F. AVEY — CLAIR M. COOK
CHARLES D. BRODHEAD — RAYMOND H. HUSE
H. ELLIOTT CHAFFEE — CHARLES M. MCCONNELL
J. EDWARD CAROTHERS — HAROLD W. RUOPP
MAEANNA CHESERTON-MANGLE — RALPH W. SOCKMAN

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Sterilization Is God's Will

Guest editorial reprinted from the "Michigan Christian Advocate"

Congratulations to our Methodist pastor at Birmingham, Alabama, for advocating the sterilization of the feeble-minded. He is Dr. Alvin Branscomb, pastor of Woodlawn Methodist Church of that city. In a public hearing Dr. Branscomb declared that studies show that if one parent is feeble-minded, it is likely that one child out of three will be also. If both parents are feeble-minded, then all their children are likely to be. Basing his case on the Christian teaching that Christ came to bring abundant life, Dr. Branscomb declared that sterilization would contribute to this goal.

As might be expected a Baptist fought the bill which would make sterilization compulsory for the feeble-minded. He was supported by Roman Catholic reaction in the person of a prominent lay leader who argued that it would be an unjustifiable violation of God's dominion over human faculty. Other Catholics opposed the bill including a bishop. A spokesman for the Alabama Federation of Women's Clubs testified in favor of the bill. Bless her soul!

A good way to change the minds of those who insist it is the will of God to allow the feeble-minded to reproduce, would be to give them the responsibility of looking after them which would include the economic cost, inconvenience and heart-ache. God ne willed any such condition upon the human race a those who say so have a perverted idea of Him. C might as well argue that God wills disease and t nothing should be done to prevent it. It is just su crackpot reasoning, idiotic notions and asinine arg ments that give the Communists a chance to ma fun of religion.

Can Communists Be Prosecuted?

Last week's Supreme Court decision confirmed t sentencing of 11 communists and upheld the valid of the Smith Act. Essentially the decision seems make it clear that if it can be proved that any pers believes in the violent overthrow of the democra system of government in this country, he can be i prisoned. Complaints against the decision cent chiefly on the point that it jeopardizes freedom thought and speech, but the court seems to feel th if thought or speech incite violence, then such thoug and such speech is a violation of the rights of othe and is punishable. Actually this is not new, but rather a reaffirmation of previous positions taken b the Court.

What happens from now on may clarify the who concept of free speech. If the principle of guilt by a sociation is upheld, then we are indeed facing perilou times; but if the round-up of subversives is conducte on the basis of finding those who willfully seek t overthrow the government, we believe that the pro cedure is thoroughly justified. Certainly communist will go underground, and it will be ridiculous to de pend upon the taking of an oath as the method of di covering who is and who is not a communist. Thi presents a problem for the most skilled scientific in vestigations and must not be muddied up by politica witch-hunting committees.

What seems to be missing in the current ruling however, is clarification on the role of fascism. I could be said that fascism does not come under wha the court called "clear and present danger," but i stands in the world as a threatening force. Franco o Spain is strutting unabated; Peron and his glamorou Eva of Argentina, are not challenged; Hitler's Yugo slav stooge, Pavalec and his Arab colleague, the Gran Mufti of Jerusalem, are still at large; and all of these enemies of democracy have many friends in America In our opinion, there is a latent threat to democracy in fascism, if not one which could be called a "clea and present danger." Surely it must be agreed tha

kind of totalitarianism is subversive within a ocratic community, and our attention must not be rted from one enemy while looking for another. ie overwhelming challenge to the churchman, ever, is that our democratic way of life must be e so attractive by its justice that totalitarians will a hard time winning converts away from it. thing in our system that discriminates against any on is a potential enemy of our freedom. Com- ism and fascism have always thrived on injustice. noral forces in the community and in the nation, responsibility is therefore clear.

The Ecumenical Conference Important?

he program for this summer's Methodist Ecu- ical Conference appears in this week's issue of s Herald. It reflects care and an amazing thor- hness, and the ecumenical planning committee be congratulated for its excellent work. Some ur finest American Methodists will go to England eir own expense to attend these sessions in historic ord; they will breathe the atmosphere which sur- nded John Wesley in that historic old center; will come to a better understanding of the bur- s of the British people as they endeavor to recover stability of their impoverished nation; they will ow the paths which Wesley trod when he led Eng- d in its greatest spiritual awakening.

hings should be said, however, to both the British to the American delegates to this summer's con- nce. Why has American Methodism done so little help finance the tremendous expense of travel for delegates? Why have not the British Methodists en the ecumenical conference any significant pub- y? (We have watched the British papers and have nd nothing about the conference.) If American thodism is to have a list of 200 delegates and a e number of visitors who have been encouraged bserve a Methodist pilgrimage at Oxford this sum- , will we be charged with making this a summer nt," or will we be there to develop a strong ecu- nical tie with British and other types of Method- ? Some of our best spokesmen are going to be re, but they will need the backing of American thodism if they are to speak with authority.

While it is true that the ecumenical conference has olutely no legislative authority, can't we face the blem of whether or not it should be able to be re than a time for much speaking? With the rld in its present turmoil, we should be able to bring world Methodism into the picture as something more than just an idea. Why can't this conference be used to consider the problem of our badly divided Methodism, and send its delegates back to the several Methodist denominations with some specific plans for Methodist union? What could be more appropriate for such an hour as this, when our delegates walk in the paths of Wesley, for a plan of honest Methodist ecumenicity to come out of Oxford? At least 20 million people could be united across the world under such a unified democratic church. Why not?

Is the Ecumenical Conference important? It all depends upon the attitudes and concerns of those who will attend it.

Serge Koussevitzky

Last week death came to one of the world's great musicians. A man who could make delightful music on a double-bass "bull fiddle" was of course able to inspire a great symphony orchestra. Boston has had few cultural elements to surpass its symphony orchestra, and the work of Serge Koussevitzky from 1924 to 1949, in rebuilding that great organization, will never be forgotten.

Born in Russia, Koussevitzky parted campany with his homeland when the communists took over. While he had a great understanding of the world's tragedy and was constantly trying to understand communism, he was a political crusader against totalitarianism. He refused to conduct a concert in Italy in 1931 because of the fascist rule; while known as a defender of civil liberties, he knew the terrors of communism and was able to detect its disguises very easily.

Last Thursday at Boston's famed Church of the Advent (Protestant Episcopal) the Russian Orthodox and the Episcopal services were blended for Serge Koussevitzky's funeral. With a series of selections from his favorites, Bach, Haydn, and Tchaikowsky, played by the men he had chosen from his Boston Symphony Orchestra, mingled with "the crisp accents of the Anglican clergy, and the tuneful chants of the red and ivory-robed Russians," the famed maestro was commended to the care of God.

Boston's loss in the death of its musical patriarch is also the world's loss, for this "bull fiddle" player had justly earned his place of world renown as a creative musician, and the thousands of people who sat in his audiences will never forget the thrill and satisfaction he brought to them, as he conducted the world's great music.

What Does Persecution Do To Convictions?

CHARLES M. McCONNELL

Church School Lesson For June 24th.

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1. PETER 5:6-11. REVELATION 1:9-11a. 7:9-17.

The Prowling Devil

Peter gave a bit of advice to Christian people in their dealings with the Devil which we might well heed. "Be sober, be watchful. Your adversary the Devil prowls around like a roaring lion, seeking someone he may devour. Resist him, be firm in your faith, knowing that the same experience of suffering is required of your brethren around the world."

In bygone days there was a wholesome belief in a personal and potent Devil whose name began with a capital "D." To my definite knowledge the word should still be spelled with a capital, for certainly whatever in this world adds up to the power of evil rates a whole set of capital letters when spelled out in common language or in theological dissertations.

There are abundant evidences in this world that evil still is a powerful and continuous force. Whether it is manifested in a universe which may be called benevolent and friendly at times, or which roars and rants with devastating force, or appears as "nature," or comes with the prowling stealth of a mountain lion, there is evil in the world in which we live. It must be reckoned with by every person.

In this lesson which deals with the Devil as a persecutor of the righteous, we can level off our discussion onto the effect of persecution on the convictions of Christian people. This is where we come into the picture both as agents of the Devil, and as the victims of his deadly persecutions.

One thing about the Christian life is as sure as the routine rising of the morning sun. It is that persecution follows the Christian as a mark of genuine validity of Christian experience. There is no escape from the world of good and evil in which we live. Any effort to escape this world is in itself sinful. We are a part of the world with all its forces which play in and about us continually. One of the sneaky processes of the Devil is that he insinuates himself into our lives and into our environment continually in a most harmless and ingratiating manner.

The Christian World Brotherhood of Suffering

When Peter referred to the world-wide nature of suffering through persecution, he struck a note which we often miss in our present day easy living. We are not being touched by the scorching power of the Devil's iron hand of persecution. Now and then a modern United States variety of Christian is kept overtime in a church service or has to peel an extra half dozen potatoes for a church supper and mistakes this for persecution. An occasional parson gets a demotion that shakes his Godly soul, or even misses election to the General Conference because he spoke the word of truth out of season, but r Devilish persecution passes us by.

Throughout the modern world there is today a vast a ever swelling tide of persecution of Christians. It is bloo and cruel to the extremes never reached in the most t rible days of the Inquisition. It is more vicious and wi spread than ever before in the world's history.

The song we need to learn is this: "Must I be carri to the skies on flowery beds of ease, while others fight win the prize and sail through bloody seas?" Peo throughout the world are today making good their fai in the bitter persecutions of Devilish people. And t tragedy of the whole business is that the people who the persecuting think they are right to the last detail. A so do we justify our persecutions when they are done f righteousness or diabolical purposes. Persecutors alwa think they are right.

Those Who Have Come out of Great Persecutions

Revelation is one of the great books of religious liter ture. There are those who say that this book is the ra ings of a distorted mind; this could be true when yo think what its author endured before, and while he wro it. Nothing so distorts the mind temporarily at leas as the gibbet, the cross, and the torture chamber. Wh do you think produces the neat "confessions" of Christia behind the iron curtain when they emerge from some far trial and sign their confessions of subversive activiti against communism and imperialism behind some iro clad door. Such are the ways of the Devil who com today to "liberate" people from their bodies by sword an flame and beating. They call it "liquidation" in som countries but when the process is complete, it is death.

John, writing his "Revelation" on the Isle of Patmo may have had some very mystical visions and set dow some things which seem very strange to us in our ranc houses and conference rooms, well plushed and stream lined. If you want to get persecution at its best, lush an fully adjusted, visit a modern retreat where people hav gathered to discuss some "plight" into which we hav come in trying to escape from the "roaring" Devil. Ever kind of verbal and conversational persecution known t the sons of men, can be met and mastered in a well ord ered "religious retreat." The real persecutions come whe you undertake some real advance along an untried path way or a new front of ideas, or faith in action.

The sum total of the effect of persecutions inspired an executed by a roarin' Devil seeking someone whom he may desire, is to refine and strengthen Christian right-eousness. The great ages of advance in Christian faith and works have been those of the most bitter persecution. Robes, which have been washed and made white in the blood of the lamb, as John saw them worn by a vast multitude, were first red with the flowing blood of sacrifice and rugged service. It is hard to keep one's robes white in the kind of places Christians have to serve God today.

Higher Education And The Present Crisis

HAROLD C. CASE

NY THOUGHTFUL person, viewing our world scene is struck with wonder and wistfulness, with pride and deep concern. Only the frustrated or the erse could be ungrateful for the impressive list of evements now indexed and explained in our current urces analyses. Only the unimaginative could accept role of the minister whose address denouncing science he partner of the Devil, was broadcast over a coast-ast radio hookup. Only an individual who was un-re of himself in relation to his conveniences could e the role of the Welsh educator who listened back me dictation he had put on a record, and complained his dictating machine had the worst Welsh accent he ever heard.

he record of release from hunger, improvement of liv-standards, utilization of knowledge, development of niques for better physical health, more effective com-nications, and more significant research is such a spec-lar story as to capture our imagination and inspire our reciation.

ill, there is much concern mixed with gratitude. Arn-Toynbee ("A Study of History," Vol. VI, pg. 320) gests that civilization now finds itself where John Bun-'s Christian found himself almost 300 years ago: "I amed and behold I saw a man clothed with rags, ding in a certain place with his face from his own se, a book in his hand, and a great burden upon his k. I looked and saw him open the book and read ein; and as he read, he wept and trembled; and not g able longer to continue, he broke out with a cry, ng 'What shall I do?'"

incere people have been asking some searching ques-s about our present state and our future direction; y feel that our crisis is a deep and broad one, touching roots of existence and spreading across the entire h.

HROUGH ALL diagnoses of today's ills, one re-curring emphasis runs like a persistent theme in a ular song. This repeated topic is that scientific knowl-e and technical skills have outrun social values and itual motivations, that "ours is a world of nuclear nts and ethical infants," as General Omar Bradley put ecently.

With full granaries we have empty spirits; with tall ldings we have low skies; with powerful "know-how" have feeble "know-why." One military leader says, e have grasped the mystery of the atom and rejected morality of the Sermon on the Mount."

To embellish all this would be to light a candle to nonstrate the sun." ("The Mind's Adventure," Lowry, 16) Still, in a few swift phrases may we see the out-es of our journey to this point.

We have been concentrating on means and ignoring ds, believing that whatever worked was right. So, ral relativism has entered into our minds. The late ter Marshall phrased it for us, in the United States Senate, in a prayer, saying, "Give us the courage to stand for something, lest we fall for everything."

One student says, "We of the younger generation grew up in a practical, rational world. It was so very practical that there was nothing in which we could believe; it was so rational that it rationalized itself into an unruffled view of its own destruction."

He adds, "Of course we live solely in the present, without visions of the future and without any firm convictions, hiding under a mask of conventional behavior. The futility, the more thoughtful of us clearly recognize — the less thoughtful profoundly sense." (Van Deusen — "God in Education," pg. 54)

SPECIALIZATION has reduced our perspectives. Assembly line methods in industry have given us products at less cost, but they have been made by workers with less craftsmanship. Specialization in education has reduced the point of common interest among faculty members and has narrowed the mental horizon of students.

Dr. Robert Hutchins says, "The modern university may be compared with an encyclopedia. The encyclopedia contains many truths. It may consist of nothing else. Its unity can be found only in its alphabetical arrangement. So in the university, neither the students nor the professors (necessarily) know what is the relation of one department of truth to another."

Secularism has sponsored this moral deflation. It holds that man's life on this earth is his only concern, the boundary of his need, and the limit of his capacity to know, or to feel. It says, "Without reference to any divine hand." (Lowry, "The Mind's Adventure," pg. 26)

Its roots are in naturalism on the one side, which accepts a scientific account of life, but is emotionally anchored to the belief that man is but the spoiled child of nature; and in humanism on the other side, "Which sees man as the creature of reason, with the sole standards and checks within his breast upon his animal tendencies."

The spirit of secularism has accomplished much good. It has struggled for civil liberties, backed universal education, sponsored free exchange of ideas, and used the scientific method. It can boast great gains in industry, vital criticism of shortsighted religion, and much social progress. But it is at all times the reflection of an older, often unconscious devotion to a religious heritage. "Everywhere society passes a noble coinage that denies the mint from which it came, and much of our spiritual capital is borrowed from a rank men no longer believe to exist."

In any case, the failure of secularism to give adequate guidance to man as the dreamer, idealist, perfectionist, and religionist, is the tragedy of the first half of the 20th century. Secularism is helpless without the constant support of ideas and ideals beyond its own outlook.

War has brought inestimable losses, unbelievable tragedy and the prospect of irrecoverable destruction. In the

fifty years recently ended we have had war someplace on earth almost every twelve months. The dean of the Harvard Graduate School (Howard Mumford Jones, "Education and World Tragedy," pg. 3 ff) says, "If any human being, brought up in the tradition of western civilization could, by some miracle, step outside the familiar patterns of that culture; if history could come to him with the same shock of surprise that a new and stimulating novel brings him; if, in sum, retaining the moral idealism of western civilization as a standard of measurement, he could yet discover for the first time what has happened to mankind in the last fifty years, such a person would, I think, be overwhelmed by a single tragic conviction; namely, that the history of mankind for the past half century has been a history of deepening horror. . . .

"If the entire population of the United States were wiped out tomorrow, their number would be less than the number of human beings who have died of violence, disease or starvation in war or as a result of it during the last half century."

WE HAVE COME to a solemn moment; we must choose life or death; we must mature in order to choose life, and to work out the methods and the reasons for getting it, or experience social suicide, without rhyme or reason at all.

These giant factors confront us with opportunity or oblivion. They charge us to make life worthful, lest it become worthless. They summon all men of good will to deliberately build for the future life and welfare of man, and not for his oblivion.

Two tasks confront higher education in this momentous moment. Both involve serious, practical concern for the road ahead. If there has been an ivory tower educational institution still enjoying its intellectual privileges without this concern, that school is trading on its heritage without accepting its responsibility.

Higher education's first task in this crisis to continue true research and genuine intellectual inquiry, in the quest for validation of the old as well as discovery and application of the new fact. This approach must continue without fear and without favor; in the attempt as Goethe put it, "To keep pressing out outposts into the darkness and to establish no post that is not perfectly in the light and firm."

The opportunity to continue this unbiased search is dependent on the continuation of vital democracy. Experience has proved conclusively that no true liberal education can exist in a police state, for there science is slanted wholly to the interests of national defense; discussion is reduced to partisanship; music is metered to parades; religion is laid out in museums and criticism of government invites imprisonment. There education is a pawn and the educator a slave of the state. Higher education must be devoted to learning, within the framework of freedom.

In the second phase, higher education will develop a well lighted path into the abiding realities learned in the past, in philosophy, in history, in sociology, in economics, and in religion.

H. S. Canby, writing in the spring of 1948, said, "Even fifty years ago, as most of us know, the pipe lines fr the great classics of our civilization had become clogg or broken. . . . It is essential — so essential that wo cannot convey the penalty for failure — that the pipe li to our stores of culture and religion shall be reopened. . If one tenth of the imagination, the creative energy, a the sheer concentration of the intellect which has p duced the atomic bomb had been devoted to retapping t ancient waters of life, and finding how and where th could be made to flow in a world irrevocably changed science, we might even now be able to exchange t despair (felt by many people) for hope." (H. S. Can *The Saturday Review of Literature,* April 24th, 19 pg. 20)

We can yet do this. There is real prospect. It is se in a growing conviction that the saving of our skins d pends on the securing of a certain quality of life amo men. Beyond all other powers of revival for flaggi human spirits is the intellectual, emotional and spiritu power of an idea. It is found in the new support of t humanities by industry, the growing awareness that lea ers must be trained with more than technical skills. is seen in the projecting of Foundation funds into Co munity living and adult education. It is known in t returning analysis of democracy as a conviction abo man, that he is a creature of infinite worth, has rights an responsibilities and meaning, as a Person.

The future is on the side of the freedom-loving pe ples, not with the autocracies. When the bold promi made by dictatorships are repudiated, iron curtains wi be taken down, and the breezes of peace and freedo will blow freely.

TO THIS END WE must refuse to give up the co ference method as a way to the settlement of di putes; we must disavow a preventive war. "You do n prevent a war by starting one," as Paul Hoffman says. W can take the offensive, sing the real songs of freedo give utterance to the genuine and popular theme o brotherhood, eradicate the social political and economi conditions on which communism thrives; make clear tha we are dedicated to the security and enriched life fo every person, that we have no imperialist aims; contai the Red Army, while expanding the areas of mutual trust

Actually, democracy is a homely, personal thing. It i the sum of what men think of themselves, of their op portunities and their responsibilities. We will do wel to emphasize responsibilities, the discipline of hard work the dignity of struggle, the self-giving of social concer and service, the strength of religious conviction and com mitment.

A valid religion inclusive of physical science, theology psychology, and the social sciences, is a necessity. When democracy prevails on the campus, and policies are determined by joint discussions of administration, faculty and students, morale will be uplifted.

Devotion to values, the kindling of an inner light in the midst of outer darkness, can be achieved through understanding of and dedication to the cause of human brotherhood.

What You And I Can Do As Peacemakers Today

CHARLES B. HART

HE INCENTIVE TO observe Peace Sunday has a basis in three facts. First there is the word of our , "Blessed are the peace makers; for they shall be d the children of God." This is not a text that is out ate. Second there is the meaning of this Memorial lay. Could there be any better way to mark the ory of those who died in war than to use this day to dicate our lives and efforts — individually and in the ch — to the making of peace? I do not know of any. d there is the timeliness of the world situation. The ic reaction to the recall of General MacArthur is ence of a fact stated some years ago by Henry L. son when he said "foreign policy has become our ary domestic concern." Vincent Sheean puts it this , "The Yangtze now runs right through Main Street." his is a day of great emotional tensions and strains. se are easy to understand. They have been built up many recent years. The turmoil of the last war had subsided when we were confronted with the prospect n even greater war with an even more powerful ny.

nder this tension people do strange and dangerous gs unless they have a deep and strong faith that es as an anchor to hold them steady in the face of s storms. The recent demonstration over General Arthur showed this. Our people naturally admire as a military leader but it is abnormal in America to ge in such adulation as when shown the general on return. One representative went so far as to state, r hearing MacArthur before Congress, "We have rd God here today," and later, in a similar vein, also that we have heard "God in the flesh."

urely that is showing signs of a serious lack of balance. say this of course is not to do any injustice to General cArthur who is a fine military commander and has e an outstanding job in Japan. However, it is clear n recent testimony in Washington that he is quite nan in his ability to make an occasional mistake.

ERHAPS IT IS well in this time of unusual tension and strain upon men's minds that we have a president ordinarily human as is Harry S. Truman. I am grate- that our President is not the kind of a man that peo- think of in those terms or try to deify. It worries me en, in our democracy, people begin to talk about mere nan beings as though they were gods. In dictatorships ple are expected to do that. But it is extremely dan- ous when any number of persons do it in a democracy.

Our faith shows us the reality of faith, hope and love. eaches us to put our trust in God. It tells us that we st undergo trials and trouble in this world. It shows that we must be humble for we are men not gods. It teaches us that God is never "at the end of His rope" ugh we may often seem to be at the end of ours. If will trust Him and do His will, we need not be afraid. We must understand the real nature of what is happening in our world and not be misled by too much concern with surface events. The great fact of today is that there is an underlying revolution — not communistic either — that is going on in some of the most populous areas of the world. In fact America has probably done more to stimulate this revolution than has the Kremlin.

It is firstly a revolution of people who are hungry and are determined to eat. They have heard about the productive genius of America. They do not intend to be hungry any longer.

Secondly it is a revolt of people against colonial domination. Here again America has been an ideal. Our struggle for freedom over the past two centuries is a powerful example to these people. National independence is their goal. More people have secured this in the past decade than in the entire previous century. This is a movement that should not alarm our country.

THIRDLY IT IS A revolt of people of color who are determined to have racial equality. Here again this is in keeping with Christian teaching about the Fatherhood of God and the brotherhood of man. The people of the earth are determined no longer to let stand the false notion of white supremacy and white superiority.

This is the fundamental revolution of our time and it is not a movement that needs to be unfriendly to our country. Communism is a pseudo-revolution. It is taking advantage of the troubled state of today's world to press its false claims and hopeless goals. We must oppose this false drive for power and stand for the rightful striving of all people for the very things for which we in this country have fought and struggled — for freedom, for food and economic advancement and for full status of all people as the children of God regardless of color.

Thirdly, we must actively "wage the peace" if we are to be peacemakers. In his book, "Peace Can Be Won," Paul Hoffman tells of the remark made to him by Bernard Baruch, "You'll never make people understand the true character of this fight (between the Kremlin and the free world) until you stop talking about the 'cold war' and start talking about waging the peace." So Mr. Hoffman wrote this excellent book.

We must not merely seek the end of hostilities though we desire that to come. We must not seek merely a truce of arms and think that the silence which comes when the cannons stop roaring is real peace. We must work for the achievement of those just goals of all people that strive for the rights which God has given to every human being.

In summary we might say that peacemaking today is a combination of prayer, study and action. Write your leaders in Washington about these matters. Our leaders are genuinely concerned with the convictions of deeply sincere people. There is a chance yet for a real and lasting peace. What you and I do as peacemakers today can be of crucial importance for the world of tomorrow.

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Colebrook	Ralph Grieser
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New Hampshire Annual Conference

Raymond S. Proudfoot

Any misapprehension which delegates to the 122nd session of the New Hampshire Annual Conference might have had concerning its opening on Memorial Day, seemed to have been dispelled when the first day of the session was over. The graciousness with which its presiding Bishop, John Wesley Lord, resident in the Boston Area, replied to the greetings of Honorable Claude E. Nichols, mayor of the host city of Nashua, of the president of the Minister's Associati and representatives of Arlington Street Main Street, the host churches, combi with the warm friendliness of the fellows banquet set the atmosphere of the confere The banquet following the skeleton org ization of the conference, preceded the vice of Holy Communion and confere memorial service, held fittingly enough Memorial Day evening in the beautiful sa tuary of the Main Street Church. Th honored by the memorial address, given the Rev. Frank Fletcher, were: the follo ing ministers: Claude E. Adams, Geo Thomas, Lester E. Alexander, Bunyan M Leod, Wilbur H. Cannon, William Ma wood, Albert L. Smith, and one wido Mrs. Robert T. Wolcott.

On Thursday morning the business of t conference got under way with the repo of the district superintendents. Gleanin from the reports were marked by signs steady growth. Plans are under way for second area of group ministry similar to t "Parish of the Headwaters;" a new chur has been organized and plans for erecting building are under way. World service gi ing was marked by an increase and pasto salaries have risen slightly. A satisfacto plan of denominational co-operation to pr vide a stronger church ministry to eve community within the state is being carri out under the supervision of the New Ham shire Council of Churches.

The Rev. Ray H. Cowen, superintende of the Southern District for the past s years, was honored by the ministers of t district and was presented with a purse money and a book of tribute.

Election of ministerial delegates to t General and Jurisdictional Conferences w held throughout Thursday and Frida Elected as delegate to the 1952 session the General Conference was Ray H. Cowe Northern District superintendent, Fred E Fox, was chosen as alternate. Fred E. Fo and Franklin P. Frye will be sent as delegate to the Jurisdictional Conference and thei alternates will be the Rev. Robert E. Drew and the Rev. Oscar M. Polhemus.

The conference voiced its approval of th appointment of a chaplain to labor to serv the Area. The recommendation was pre sented by Emerson Smith of the New Eng land Conference and adopted. Elected t the Area committee were: E. H. Brewster C. M. Cook, W. H. Davis, Jr., and H. W Rainie.

The commission on world service an finance which had been studying the matte of a change in the basis of conference ap portionment to the churches, recommende that a special committee be appointed fo further study and action. It further recom mended that a statement of current expens be secured from each pastor on a form to b

out and returned not later than Sep- ber 1st, 1951. The conference accepted recommendations and designated the mittee to consist of the two District rintendents, treasurer of the conference, chairman of the commission on world ce and finance and a pastor from each rict.

eports of the committees on world peace, d of Education, and commission on re- e pension fund were among those heard Friday. The conference adopted a re- calling for steps to be taken by the to give membership to the People's Re- ic of China and for *de facto* recognition he United States of that government. It urged a change in policy to provide at for India on a humanitarian and Chris- basis rather than on a political. Re- s of the pension fund commission re- ed the goal in sight and it was voted to the plan into effect with the new class members received into the conference.

eceived into the conference by transfer e the following: Newman J. Le Sahana, n the Lucknow Conference; J. Roland mpton, headmaster of Tilton School, n the New Jersey Conference; Charles M. Connell, professor at Boston University, n the Troy Conference; William T. Wal- e from the New England Southern Con- nce; William R. Keeffe from the Montana nference; and W. Robert Wentworth, re- ed on trial from the Michigan Confer- e.

Transferred out were Charles W. Frye, to Maine Conference; Harold B. Keir, to New England Conference; and Lloyd W. llis, to the Nebraska Conference.

pecial recognition was given to Joseph pford, C. Arthur Sadofsky, and A. Brown- Thompson, who took the retired rela- ship. The elder's orders of David I. lson who was ordained a minister in the ited Church of Canada were recognized. ose who received ordination as deacons a beautiful service on Sunday afternoon, re: Ernest R. Drake, Jonathan W. King, W. Robert Wentworth. Paul A. Stauffer Frank G. Kelly were admitted into full nection, and Ernest Drake and Jona- n King were admitted on trial. At his uest, the conference membership of Milo mer was terminated.

Memorials to the General Conference on ich the conference concurred included a uest that the General Conference take ps to abolish the Central Jurisdiction and integrate its churches into annual confer- ces and jurisdictions on a geographical sis. Other memorials called for: "The finished Business of Peace" to be made *a* ajor emphasis of the church in the next adrennium; adequate consideration to be ven to proper development and use of dio-visual materials that they might be ailable on a reasonable basis to small as ell as large churches; to adjust the Student ay — Children's Day relationship that the latter might fall on the second Sunday in June; to provide for a separate account of world service monies on pastor's report blanks; and to provide for the Association of Methodist Historical Societies becoming an official administrative agency of the church.

Lay delegates elected to General and Jurisdictional Conferences were: Arthur R. Clinton, delegate to General Conference with Clarence C. Sanborn as reserve; Clarence Sanborn and Kenneth Boyden as delegates to the Jurisdictional Conference, with Charles W. Webb, and William Searle as reserve.

The conference was indeed fortunate in the inspirational speakers provided by the program committee. Dr. Allen E. Claxton, pastor of the Broadway Temple, Washington Heights Methodist Church, New York, was the speaker at the Inspirational Hour services. Dr. J. Edgar Washabaugh, special assistant to the Publishing Agents, spoke on Thursday evening on "The Miracle of Methodism." Mrs. Welthy Honsinger Fisher gave an inspiring address to the Woman's Society of Christian Service, and Dr. Weldon Crossland, pastor of Asbury First Methodist Church in Rochester, N.Y., secretary of the General Board of Evangelism, was the speaker on Friday evening. Chilton G. Bennett, executive secretary of the General Board of Lay Activities addressed the laymen on Saturday afternoon, and Dr. Carodine R. Hooten, executive secretary of the Board of Temperance, gave the final address on Sunday evening. Highpoints of this phase of the annual session were the sermon by Bishop Lord on Sunday morning and an address by one of the conference's own members, the Rev. Ernest Thompson of the Board of Missions who made a surprise visit on his return trip from Japan and addressed the laymen at their Saturday evening banquet.

Prescribe C.O. Regulations

WASHINGTON, D.C. (RNS) — President Truman will be given authority to prescribe regulations that will guide draft boards in assigning conscientious objectors to work contributing to the national health, safety or interest under the terms of the final compromise reached by House and Senate conferees on the new draft bill. It is expected that the regulations the White House issues will define rather closely the type of work to which religious objectors will be assigned by their draft boards.

The draft bill, as reported back to the House and Senate by conferees who labored over its provisions for more than a month, also stipulates that the period of work by objectors shall be of the same duration as the military service to be required of those who are drafted. At the present time this will be 26 months.

Addition of the two new clauses to the original compromise eliminates two serious objections raised against the legislation by representatives of religious groups. One was that local draft boards would be allowed so wide a latitude that discrimination might result as boards applied varying policies. The other was that objectors would have been made subject to work assignment by their draft boards from the time they were 18 until 26, or a total of eight years, unless the time was definitely limited.

The President is expected to establish some sort of appeals procedure so that objectors assigned to work against which they have religious scruples, or who have other grievances, can appeal decisions of their local board.

Members of the House and Senate armed services committees who drafted the compromise said that the grant of authority to the President is sufficiently broad to cover all contingencies and to guarantee equality of treatment to objectors in all parts of the country.

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Rector Backs Poling

PHILADELPHIA (RNS) — Support of the mayoralty candidacy of Dr. Daniel A. Poling was expressed here by Dr. W. Hamilton Aulenbach, rector of Christ and St. Michael's Episcopal Church, Germantown, Pa.

Dr. Aulenbach told his congregation that Dr. Poling would be the "ideal candidate" under the new city charter. He said that the Baptist clergyman's election "would be the greatest experiment in decent government we have ever had in Philadelphia."

Dr. Poling, who is editor of the *Christian Herald,* has accepted the mayoralty nomination of the regular Republican organization. He will be opposed at the July 24th primaries by Walter P. Miller, an industrialist who is backed by the Independent Republican Citizens' Committee.

Methodist House Members

WASHINGTON, D.C. (RNS) — Methodists are more numerous than members of any other denomination in the United States House of Representatives, a compilation from best available sources reveals. Methodists number 84, with Roman Catholics second, numbering 72, and Baptists third, numbering 56. The survey discloses that the 435 members of the House include 352 Protestants, 72 Roman Catholics, and 11 Jews.

The denominational affiliation of the Protestant members is as follows: Methodist 84; Baptist 56; Presbyterian 48; Episcopal 41; Congregational 18; Disciples 16; Lutheran 15; Unitarian 5; Friends 4; Churches of Christ 4; Reformed 3; Evangelical and Reformed 2; Universalist 2; Latter-Day Saints 2; Christian Science 1; Community Church 1; no denominational preference specified 50.

Director Retires

NASHVILLE, Tenn. — Dr. Edward W. Stodghill, who is requesting the retired relationship from Minnesota Annual Conference at the coming session, retired as director of the department of student loans, division of education institutions, Methodist General Board of Education, June 1st.

Dr. Stodghill, who had held the position since 1945, was formerly a pastor in his native Iowa, in Minnesota and South Dakota. When Dr. Stodghill came to the board the national Methodist scholarship program had just been authorized by General Conference. Under his leadership the program was developed and administered. During the first five years 2,330 awards totaling $692,000 were made. From 1945-1951 $844,000 was granted in student loans, which advanced the church's total to $10,000,000 since the fund was established 85 years ago.

Dr. and Mrs. Stodghill will reside in Nashville. His work is being assumed by Dr. Stanley H. Martin, who joined the board a year ago as secretary, department of personnel and scholarships.

Eleven Indians

John S. Steckbeck, a bass soloist in the Methodist choir of Carlisle, Pa. and an assistant professor in Dickinson College, has written the story of the Carlisle Indians and their famous football teams.

His book, entitled "Fabulous Redmen," has been developed from research and personal interviews with those who intimately knew this now almost legendary team. From 1893 to 1917, when this school ceased to be a neighbor of Dickinson College, this team, representing only a trade school, played and almost consistently defeated the strongest university teams. Mr. Steckbeck is the backfield coach of the Dickinson football team, is varsity track coach and trainer and directs the college choir. *Collier's* has carried a two-page spread of pictures and text from Mr. Steckbeck's interesting data.

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We Got Our Man

Howard W. Selby, chairman of the committee to find a new president for Boston University, made the following remarks last week at the inaugural dinner honoring Dr. and Mrs. Harold C. Case at Boston University.

We have been thrilled this afternoon by the event of the Baccalaureate and the Inauguration ceremonies. I assume the formalities are ended, and here in this informal family group we may speak in a more intimate manner.

The toastmaster was gracious in presenting me. I appreciate his remarks. We had a committee with which it was a joy to serve, representing five distinctly different viewpoints and yet able to find one on which they could agree. It has been interesting, as one of that committee, to receive the plaudits and commendations from trustees, faculty, student body and community leaders, for the choice of man for president. In our private thoughts and meditations, however, we are conscious of the fact that we were only agents in the hands of a divine providence who was guiding us in a well-charted course. Our committee can only accept credit for not being obstinate in the exercise of our free wills, and not going counter to the guiding hand that was available to us.

The flow of light was as clear as light from the north star. We interviewed scores of men, all of them able in this field. Every one accepted it as a distinct compliment to be even considered for the high office of president of our great university. But with all their brilliance of attainment and their remarkable qualities, by none were we moved so fully and in such decisive manner as when we met Harold Case. The others are in important fields, with great work to do, and we believe that Boston University holds their respect and esteem as we hold them in their important spheres of influence and service.

But this man Case. What a man! Born and reared in the wide open spaces of the mid-West; refined and cultured in the atmosphere of Boston, and more specifically in the halls of Boston University; returning to serve his friends of the prairieland; coming East to mingle both with the coal miners and the coal barons; then to the coast of the mighty California; and now back to his alma mater, where he can hang the shingle over the president's home and name it "Dunmovin."

A smiling countenance, a sense of certainty, a humble dependence upon God, a conscious realization of the power of the holy spirit guiding his moves and upholding hi in his great responsibilities and in the exa ing demands of his office — this is the pre dent of Boston University.

If we had continued our inquiry on D Case, I think we might have become skep cal and said there is no such man. Yeste day, Mrs. Selby and I were entertaining thr of Dr. Case's former parishioners. Whi driving along the highways, I overhear from the back seat this comment: "It ju seems as though they have been preparin for this sort of thing all their lives." We confidentially, Harold Case said to a few us after the decision was made, "I've alwa wanted to be a college president, but never thought it would really happen me." When I telephoned him in Pasaden last October and asked him to come to Bo ton to meet with our committee, he had di ficulty in thinking it was for more than ask his help and counsel in finding the righ man for the office.

We love him for his humility, his forth rightness, his capacity for friendship an leadership. He is a shepherd, a scholar, a administrator, and (again I repeat it) friend. He has a keen sympathy and un derstanding for the problems and circum stances of others. The same visitors an former parishioners here today said of hi earlier pastorate: "He was everything a min ister ought to be." Then in the next breat they added, "And we just adore Phyllis!"

There is a story often told of the alumnu who returned to his 25th class reunion. On of his classmates recalled that during under graduate days this student had often sai he would never marry until he found th perfect girl. So the question was asked had he ever found the perfect girl? Hi answer was a dejected: "Yes; but she wa insisting on a perfect man."

We are glad that Harold Case insisted on a perfect girl, and Phyllis Kirk insisted on a perfect man, and that they met. Together, they represent that perfection which will continue our president's home as a mode of perfect home life in the midst of our campus.

On A Wide Circuit

W. W. Reid

Is Methodism Missing Any Boats?

The greatest value in the study of history *could be* as a guide to how man should conduct himself today and tomorrow. This is, for example, what makes much of Old Testament history pertinent to life in 1951. But, alas, most of us take our history for every purpose other than guidance!

In Wade Crawford Barclay's brilliant "To Reform the Nation" — second volume in "Early American Methodism" — there is consideration of some episodes in The Methodist Church of 150 (or less) years ago that should have a most sobering effect upon us

day. Dr. Barclay suggests that the early ch fathers "missed the swiftly passing rtunity to make Methodism a dynamic ence either in the new industrialization n trade-unionism;" and that, if the ch's leaders had enforced the General erence edict against slave-holding, that l institution might never have taken hold upon any part of the country — the later fratricidal conflict might never taken place.

e recount these apparent "missings of boat" only so that, here and now, we pause and ask ourselves, "Is The Meth- Church today making its full Christian ct upon the nation's life and history, ming national and world tides if need or is it riding and drifting easily with popular currents?" Let us examine the tion in some of its details.

obably we will agree that the greatest lem before America and the world to- is doing away with mass slaughter of han beings as a "solution" to economic political differences between people — outlawing of war. The Methodist Church l every other Christian church) opposes . Its *Discipline* says so. Its ministers so. And yet, comes war and we find *this one* is probably necessary, and just, even righteous. In the midst of war, may adjust our rules to comply with lic sentiment, with majority action. One only ponder on how long war could continued as a tool of mankind were so e a church as Methodism to say, "Never one of us, directly or indirectly, bear s or kill a brother man."

uture historians will not gloss over the y of crime, and corruption, and delin- ncy among juveniles and in high places: ies that make front-page headlines today. w much of this leads back to the church r? In our academic debate on separa- of church and state, have we not failed give any moral and religious foundation millions of youth in several generations? our pride in ecclesiastical ritual and in perty protection have we closed doors to th for six days in the week, and sent m to learn "off the streets?"

Dr. Barclay speaks of the early misunder- iding between Methodism and the work- man — to the loss of both. Has the gap n bridged or widened in the last century? at has become of the chaplaincy to labor ed by the General Conference of 1948? r is this *sub rosa* approach the right meth-) What has The Methodist Church done recent years, beyond some few individual rts, to minister to the non-Anglo-Saxon migrants to America? to the so-called mi- rity groups within the land? and to un- rched millions of native-born Americans? s, there have been missions to them, but w great the need, how small the ministry! d are 8,000,000 American Methodists ted to understand the communist mind? know the international wrongs that have led people to grasp for what communism offers? and to so *live* democracy, and Christianity, and interracial brotherhood that no one will ever want to accept communism instead?

Are we missing boats anywhere?

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Get Freedom Awards

WASHINGTON, D. C. (RNS) — Four clergymen and two national Catholic organizations received honor medals from the Freedoms Foundation of Valley Forge, Pa., in ceremonies at the United States capitol here for their contribution to a better understanding of American freedom.

Recipients of the awards were: Dr. Joseph M. Dawson, executive director of the Baptist joint committee on public affairs, Washington, D. C., for a sermon "Sanctifying the Secular;" the Very Rev. Hunter J. Guthrie, S.J., president of Georgetown University, Washington, D.C., for a college commencement address titled "The Sacred Fetish of Academic Freedom;" the Rev. Frederick Brown Harris, chaplain of the United States Senate, for a sermon "Are You An American?;" and the Rev. Russell C. Stroup, pastor of Georgetown Presbyterian church, Washington, D.C., for a sermon "What the Bible Teaches About Freedom."

Stress Spiritual Laws

BOSTON (RNS) — Christian Scientists from all parts of the world were told here that complete defense from disaster and destruction is immediately available to every individual and nation through spiritual understanding of God.

This statement was made in a message from the Christian Science board of directors to the annual meeting of the mother church, the First Church of Christ Scientist.

The message, which challenged "the widely accepted threat of global war and atomic chaos," declared that "the deepest laws of the universe are spiritual laws of harmony — and can be utilized for protection and preservation of freedom. . . . Christian righteousness has never been permanently defeated nor frustrated," the message said.

Delegates heard that substantial relief is going to fifteen foreign nations from Christian Science churches in the United States. It was reported to the meeting that there is increased recognition of the Christian Science position that religious freedom includes the right to rely exclusively upon prayer for the prevention or healing of disease. This report was made by George Channing, manager of the Committee on Publication.

Sockman's Radio Ministry

"A Congregation of Millions" is the title of a three-page article in the August *T-V Screen Magazine* appearing on the newsstands in mid-June. It tells in pictures and text the story of the unique radio ministry of the Rev. Dr. Ralph W. Sockman of New York City. Dr. Sockman's 35 year career has been associated entirely with Christ Methodist Church. He holds numerous conspicuous offices in religious, educational and civic life.

"The size of Dr. Sockman's audience and the amount of his fan mail put him in the same category with such major radio attractions as Jimmy Durante and Bob Hope," Miss Helen McNamara, the author, states. "Every Sunday at 10 a.m., EST, he preaches on NBC's National Radio Pulpit to what is probably the largest congregation in the world and the resulting mail is at least 5,000 letters."

Bishop Arthur J. Moore of Atlanta, president of the Council of Bishops of The Methodist Church, will be Dr. Sockman's substitute on the National Radio Pulpit during August and September.

Washington Diary — May

SAMUEL W. IRWIN

The month of May has a long and distinguished ancestry. (Our early morning milk-man, all unsuspecting, reminds one that the Anglo-Saxons named the month Thrimilce for then the cows might be milked three times a day.) From far across the years comes the very intriguing myth that May, called Maia by the Romans, was the daughter of the great earth-bearer Atlas and was the eldest of those seven brave Pleiades sisters up there near the alert hunter, Orion, and the dangerous Taurus. In the myth Maia became the goddess of chastity, her rites conducted by the Vestal Virgins in the forum of Romulus and Remus. Ages later the London puritans investigating something of the faith and morals of the May pole dances shut the festivals down. The 134 foot May pole went to Sir Isaac Newton to support the new telescope of that grand old physicist.

In the United States, May 1st was set aside in accordance with an act of Congress as Child Health Day by President Hoover. At a conference in the White House in 1931 he urged a number of recommendations on the group; the first was for "spiritual and moral training of every child" and the last was for the "protection of children from moral hazards." With drugs peddled at school gates and sly ads, like ribboned serpents sliding across the screens, neither of those pleas seem to have been too diligently pursued.

Protestantism Taking the Front

The Protestant concept of religion in life seems quietly to widen its freedom of expression here since the organization of the World Council and the National Council of Churches in the U.S. Protestantism has needed a freer expression of its convictions, of its good counsel on relevant public problems and a free setting forth of considered judgments for conduct in personal, social and political action. Protestantism is taking on a sort of expressional hierarchy of its own here in Washington. We aren't leaving it all to the Pope or to Archbishop O'Boyle.

Dr. Franklin Clark Fry, president of the United Lutherans in the United States and an officer in the World Council, speaking recently before the Washington Ministerial Union, addressed himself to the question of widening church obligations and unity. "All our churches and the churches of the nations must collaborate," Dr. Fry declared. "As for us Lutherans we never came together for 400 years. . . . For the long somnolence of Christ's church in unity we are being punished in these days. The only impact of the churches is articulate Christian ideas." Dr. Marvin of George Washington University declared, "In our class rooms students are challenging our way of life. They want messages of spiritual guidance with no "this way and no other" creeds. The National Council of Churches recently expressed in striking confident terms in the columns of the *Washington Post* its position in regard to the obligation upon haggling legislators to provide, without delay or offensive attachments, the grain for India! Dr. D. Stewart Patterson, exec. secretary of the Methodist commission on chaplains has said, "The tragedy of this delay may well redound to our hurt through history." The new Protestantism is speaking out.

Rounding Up Our Troubles

We used to rhyme, "Never trouble trouble till trouble troubles you." That counsel has been out of date around here for a good while, and on more than one level. The gangsters played with crime and gambled with peril till people's patience ran out. (A few radio characters with a show, and commentators with a moral quirk, are all for licensing any type of seeking something-for-nothing on the ground that the desire is inherent, and besides we'd reap in some taxes. This is the attack against prohibition re-enacted. Any breakdown of law needs early and rugged attention.) The Davis District Crime Committee for a year has been lunging into local bondsmen, unprincipled lawyers, perjurers and lottery racketeers all around us. The Kefauver Committee made it unanimous by taking in the whole country. There are troubles abounding for the underworld tribe. Adonis got "the mercy of the Court" and didn't like it, over in New Jersey, — two to three years in jail and 15,000 dollars fine; money he made bootlegging on Prohibition. More than 30 persons here were arrested for numbers lottery violation in the flourishing 100,000,000 dollars a year rackets. A night clubber in his effort to bribe jurors in behalf of Snags Lewis was identified in the court room and went below.

There is now an ancient ghost walking in Washington. It is an 1873 law that banned segregation in restaurants in the "Territory" of Washington under Governor Sheppard. The ghost has greatly frightened some of the select and well satisfied, and mightily pleased many of the humbler a their protagonists. As this is written trial of Thompson's Restaurant is on, refusing to serve two well-ordered Negr and a white man in their company. In D the problem of where to eat is taking p cedence just now, over high prices and w to eat.

Then the MacArthur — chiefs of staff n understanding "never dies" altogether. just mushrooms up daily in some new u brella form; a sort of variation of "Katy d Katy didn't" with Senators doggedly holdi their ground. One from Ohio declai with a degree of glee, "It has hurt Mr. Tr man's prospects for 1952." Another fr New Mexico declares, "It hasn't. Doi one's duty has never been a political liabilit While from Iowa comes the glaring rejoin er, "Efforts to justify the MacArthur d missal are all dismal failures." Meanwhi eyes turn daily to the Korean front to gat er in some idea of what to say next. T general and more decorous consensus seem to be that this is a migrant gnashing of t gums and will settle down into the quiet the political marshes like the gentle geese b fore November 1952.

Among the Churches

The Christian Education Department the A.M.E. Zion Church recently conferre a citation award upon Her Excellency Ma ame Vijaja Lakshmi Pandit, Ambassador India, at a crowded assembly in the Joh Wesley Church, the Rev. Dr. Shephen G Spottswood, pastor. Madame Pandit in a cepting said, "This citation I greatly valu knowing, as I do, that through this gestur you desire to express your appreciation my country and the principles for whic she stands." Some Congressmen migh ponder this incident well.

Bishop J. W. E. Sommer, resident in th Frankfort-on-Main Area, Germany, spent few hours here in Washington recently. Jus fresh from east Germany, the Bishop sai "Methodism, though humble financially, meeting with eager acceptance. . . . As t Democracy, American indoctrination ha been quite overhead and too little practica . . . There was no sense in Nazism. W want to forget it. Trust us in that."

Miss Helen Kim of Korea, early in Ma made several addresses in this vicinity. Th intrepid teacher speaking at Foundry Churc held that communism could never be a cepted in Asia, branding it as too cruel. "I dividual gain is put aside in Korea for th good of all" said Miss Kim and closin added, "Today Christians must work fo government of Christian love for the world

Dr. Harold Bosley of Evanston, speakin at a "Crisis Conference" gathering, at Han line Methodist Church, centered his addre around "Peaceful Alternatives." He asserte "Another war will open the arteries of civi zation. . . . Ideas not the truest get peop excited the most. . . . War for final victo

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s death. . . . We ought to try all over , beginning with the fact of human We were for one hundred years ing a fund of good-will and lost it all. worked overtime at that one."

And Clergy

LGRADE (RNS) — A decree was issued by the Tito government making clergy- eligible for free medical, disablement, ge and other benefits under the state l insurance program. The decree said ymen of all recognized religions may be lly insured if the heads of their respec- churches sign a contract with the Fed- Council for Public Health and Social are.

cording to the decree, the insured clergy- will be treated as employees of religious nunities under the pension program. The ance will be financed partly by the and partly by contributions from church regations.

announcement over the Belgrade Radio that not only clergymen but their fam- "will be entitled to financial provision se of temporary inability or lasting dim- ed ability for work, to invalid, old-age family pensions, to financial assistance children, and to funeral expenses."

ssage of the decree was viewed in ch circles here as marking "another step ard improving relations between the mmunist government and the clergy of ous denominations." The circles said clergymen, who were previously classed unprofitably employed," have now been n the same privileges as workers gen- y, and will no longer be deprived of ial food ration cards, clothing priority many other benefits.

e Homemaker's Corner

s. Harry A. Burnham

ntil my recent illness I had never spent a t in a hospital. My horror of such an erience had been, I soon learned, pure- maginary. Hospitals are havens of rest ministration when needed. More than , I learned what to do for friends who ill.

blush to think of the many times I have ed a florist and ordered "some flowers, atever are in season," sent to a friend o was in a hospital. These were thought- , if well-meant gifts.

was a funny little worsted man who ght me a lesson. One day, when I was to "sit up and take notice," a nurse e into my room with a pot of lovely vers. It was one of several such gifts my room. I loved them all, but I knew, the broad smile on the nurse's face, that one must be something rather special.

s she put the pot on the table near me was very careful to turn it in a certain ection. Sure enough, perched on the edge of the pot was a little drum major of white yarn. He was held onto his perch by the stiff gilt paper which covered the pot. There he sat, grinning from a wide cotton-thread mouth, almost winking from bright blue cotton-thread eyes and seeming a bit wicked because of a suspiciously red nose. Under his arm was a baton made from a little tree twig, and on his head, at an enticing angle, was a tall red-felt hat.

He was just about the jolliest fellow that ever visited a hospital. Doctors, nurses and visitors all smiled, even laughed, at the little man. Patients who were able to walk around were told to come in and see him. I hope he knows how many miles of smiles he inspired. Hereafter, whatever I send to a hospitalized friend is going to be cheerful, funny if possible.

A plaster-of-Paris cat was appreciated by a cat lover. A few clippings pasted onto little cards, one for each day of a week, is a thoughtful daily message. A set of unusual recipes for "the best cook in town" made her say, "I had to get well so that I could try them."

There is no end to the thoughtful gifts which may brighten days for those who are ill. Make them thoughtful, original and, if possible humorous.

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PERSONS

Dr. Robert E. Bruce, professor emeritus of mathematics at Boston University, and a frequent contributor to ZIONS HERALD, returned to Boston from California University last week to observe his 50th graduation anniversary. Dr. and Mrs. Bruce will be in New England until September 1st.

Summer preachers at Foundry Methodist Church, Washington, D.C., have been announced by Dr. Frederick Brown Harris, minister of the church and chaplain of the United States Senate. July 8th, Bishop James H. Straughn, retired; July 15th, Dr. Emory S. Bucke, editor of ZIONS HERALD; July 22nd, Professor David A. MacLennan of Yale Divinity School; July 29th, Dr. Gerald Ensley of Columbus, Ohio; August 5th and 19th, the Rev. Norman Van Brunt, assistant minister at Foundry; August 12th, Bishop Lloyd C. Wicke, resident in the Pittsburgh area of The Methodist Church; August 26th, Dr. Otto C. Nelson of St. Augustine, Florida; and September 2nd, the Rev. Kenneth R. Rose of Lewisburg, Pa.

Dr. George E. Heath, retired executive secretary of the New England Conference Preachers' Aid Society, was awarded a citation in the form of a diploma by Wilbraham Academy, Wilbraham, Mass., last Sunday, "in recognition of outstanding achievement in his chosen vocation." Dr. Heath was in the class of 1902, and this week is to have his 45th class reunion at Wesleyan.

The Rev. and Mrs. John Hoon celebrated their 25th wedding anniversary at their home, 1219 N. 22nd Street, Kansas City, Kansas, on June 8th. Dr. Hoon was formerly pastor at Wesley Methodist Church in Springfield, Mass.

50th Anniversary

The Rev. and Mrs. Cymbrid Hughes observed their golden wedding anniversary Saturday, June 2nd, at their home on Wellington Road, Portland, Maine. Open house was held both afternoon and evening. The many guests included their six children and 10 grandchildren.

Both Mr. and Mrs. Hughes are natives of England. They came to America on the invitation of Bishop John W. Hamilton who appointed Mr. Hughes to his first parish at Kezar Falls, Maine, when he became a member of the Maine Methodist Conference in 1913.

Later he was appointed to Clark Memorial Methodist Church, Woodfords, and after a seven year pastorate there, the Rev. Hughes was chosen superintendent of the Portland District, and upon expiration of his term of office he became pastor of Green Street Church, Augusta, and served there 17 years until the age of retirement. For the past two years Mr. Hughes has been serving as pastor of Oak Street Friends Church.

The Montanna Conference Woman's Society of Christian Service has adopted for all societies in the Conference "The Manual of Plain Parliamentary Procedure," by Mabel Davison of Winthrop, Mass. Mrs. Davison was the first president of the New England Conference W.S.C.S., and has been for some years the conference parliamentarian, beside being active in all woman's work in her town and conference.

Rolling Ridge Firsts

HOWELL E. ESTEY

Mr. and Mrs. Robert A. Jordan

As we pass across the threshold into the month of June, our thoughts turn naturally to our conference center, Rolling Ridge, Andover, Mass., resplendent in all its beauty, with terraced lawns, carefully clipped evergreens, and a profusion of pink dogwood, rhododendrons and other flowering shrubs. All of these give testimony to the skill and care of the gardener, Everett Hamilton.

It also brings to mind many important events that have been enhanced by the beauty of this place, as the ideal setting for them. Recently the first wedding was held there, in which the two young people had significantly found each other through their association in its institutes and activities.

"Bob" had been of great help as a radio technician, in providing the sound equipment to amplify Bishop Lord's consecration service of the Ridge, and at other similar sessions of institutes, etc. Patricia had come to assist the dietician, Barbara Titmas, in the work of providing meals during these institute sessions and for other groups using its facilities. The making of lasting friendships is a function of Rolling Ridge, so of which may eventuate in the marriages the young people.

Thus it was that Patricia A. Wilson a Robert A. Jordan, in a beautiful candlelig ceremony in Tyson Hall, became the fi to be married there. John Pearson, son Mr. and Mrs. Carl Pearson, was best ma and the maid of honor was Natalie Po The petite flower girl was Arlene Alhma with Edward Cunningham and Joseph belle as ushers. Twenty-five classmates fro Nasson College in Maine surprised the bri by being present at the ceremony.

The spacious halls and dining room at t Ridge, decorated with evergreens and flowe in bouquet and floral display, made an exc lent setting for the wedding reception the guests assembled to enjoy the hospit ity provided at Rolling Ridge.

The month of June marked the beginnin of social events there, with an unusual mil tary wedding on Saturday, June 9th in t terraced garden, when Miss June Ingram North Andover became the bride of mi shipman Russell Kaulback, of Winthrop an the U. S. Naval Academy at Annapolis.

Preceding this event was the annual ou ing and fashion show of the W.S.C.S. Co ference, under the direction of Mrs. Nelso Bridgham of Springfield, Mass., presiden The longest cake table in New Englan with other special features, attracted at lea 2000 women to this beautiful conference.

Dr. Bosley To South America

Dr. Harold A. Bosley, min ster of the Fir Methodist Church, Evanston, Illinois, flew o May 27th to South America for a five week trip, visiting Peru, Chile, Argentina an Brazil. For a week in June he will give series of lectures at the Interdenominationa Pastors' Institute, held annually at the Unio Theological Seminary in Buenos Aires, an in each country he will visit the missionar work of The Methodist Church.

He went at the request of the Board of Mis sions and Church Extension. Dr. Bosley' trip is financed by the Woman's Division o Christian Service through a gift received fo this purpose from the late Miss Ella Ma Carnahan of Pittsburgh, Penn., who wished Dr. Bosley to share his message with the pastors and theological students of South America.

The Rev. Charles T. Allen, superintenden of the Worcester, Mass., District, will b the preacher on June 17th at a service o commemoration during the celebration o the 300th anniversary of the founding o Natick. The service, held in the Fisk Me morial Methodist Church, is sponsored b the Natick Ministerial Association.

An early "golfer's special" worship servic was inaugurated June 4th at Wesley Metho ist Church in Framingham, Mass., wher

Rev. George D. Cleland, Jr., is pastor. 45-minute service is held at 8:30 o'clock ay mornings and will continue throughthe summer. It is intended for "outg golfers and incoming fishermen," who nvited to wear their sports togs, carrying the scriptural admonition of Matt. 6:25 ke no thought of . . . what ye shall on.")

nmer Services

mmer services will be held in Boston ersity's Daniel L. Marsh Chapel, from 10th through August 12th, at 11:00 Guest preachers will be:

ne 10 — Dr. Herbert Gezork. President, over Newton Theological School, New-Centre, Mass.

ne 17 — Dr. Daniel A. Poling. Minister, ist Temple, Philadelphia, Pennsylvania.

ne 24 — Dr. W. Harold Young. Secre- of schools and colleges, United Church anada.

ly 1 — Dr. Halford E. Luccock. Pro- r of preaching, Yale Divinity School.

ly 8 — Bishop Gerald Kennedy. Bishop the Oregon Area of The Methodist rch.

ly 15 — Dr. Paul G. Macy. Member of International Council of Religious Edu- n.

ly 22 — Dr. Henry Hitt Crane. Min- , Central Methodist Church, Detroit, igan.

'y 29 — Dr. Carl Heath Kopf. Minister, t Congregational Church, Washington, .

ugust speakers to be announced.

haplain Percy N. Hickcox, minister of St. l's Methodist Church, Lynn, Mass., a nber of the active reserve of the Army ps of Chaplains and a member of the gy of this city, has been selected as zone plain for the Lynn area in the Army's plain procurement program, it was anced by Headquarters First Army, Govrs Island, N.Y. One of 32 ranking chaps from New York, New Jersey and New land attending a chaplain procurement ference in New York City last month, plain Hickcox will spearhead the work contacting prospective chaplains for the ny in the Lynn area.

he Worcester District Christian Outlook itute will be at Sterling Camp Grounds Sterling Junction, Mass., on July 22nd-29th. Rev. John Snook, Jr., pastor of Craw- l Memorial Church in Winchester, Mass., l preach each evening during the entire k. Sunday afternoon preachers will be Allen E. Claxton, pastor of Broadway nple Methodist Church, New York City, July 22nd, and Dr. Donald G. Wright, tor of Mathewson Street Methodist rch, Providence, R.I., on July 29th. sic throughout the week will be in the charge of the Rev. and Mrs. C. Malcolm Keir of Milford, Mass., Women's Day will be held on Thursday afternoon, July 26th, under the direction of Mrs. Shaw Taylor of Oxford, Mass., district president of the Woman's Society of Christian Service.

The largest circulation ever reached by an American religious periodical is the record believed to have been set by *The Upper Room* with its May-June issue. The circulation of the English edition is over 2,300,000, surpassing the record set by *The Upper Room* in 1945 when hundreds of thousands of copies were being sent to members of the armed forces. (In a recent article *The Christian Century* said that *The Upper Room* was the largest circulating religious periodical in America.)

Honorary Degree

Hyungki Julius Lew, right, graduate of Boston University, is shown with Dr. Walter G. Muelder, dean of the Boston University School of Theology, after receiving an honorary Doctor of Divinity degree from Boston University on Monday, June 4th, during graduation exercises at Boston Garden.

Dr. Lew has translated the New Testament and other religious books into the Korean language, as well as being an editor, minister, and president of The Theological Seminary in Seoul, and acting bishop of The Methodist Church in Korea.

Four Methodist missionaries have returned to Korea and are doing relief work among the civilian refugees, prisoners of war, and soldiers. Three had been evacuated to Japan in June, 1950, and the Rev. H. D. Appenzeller, a missionary for over 20 years, was a pastor in California. Those who returned from Japan are the Rev. Charles A. Sauer, the Rev. William E. Shaw, and the Rev. Charles D. Stokes.

The Rev. Sumpter M. Riley, Jr., a former pastor of Fourth Methodist Church, Boston, Mass., now Union Methodist Church, was appointed by Bishop E. W. Kelly, district superintendent of the Chicago District, of the Lexington Annual Conference at its re-

EVENTS

cent session held in Hartzell Methodist Church, Chicago, Illinois, May 23rd - 27th, 1951. Mr. Riley was formerly pastor of Gorham Methodist Church, Chicago, Illinois. This is the largest District in the conference.

The annual Cathedral of the Pines service sponsored by the Greater Worcester Area Council of Churches will be held Sunday afternoon, June 17th, at 3 p.m. The preacher will be the Rev. Oliver Powell, pastor of Central Church, Worcester, Mass. Other ministers participating in the service will be the Rev. Winthrop Hall, Pakachoag Congregation Church, Auburn, Mass.; Dr. Julius Hulteen, Trinity Lutheran Church, Worcester; and the Rev. Francis C. Wilson, Epworth Methodist Church, Worcester.

Dr. Charles W. Havice, dean of chapel at Northeastern University, Boston, and a member of the university's faculty for the past 24 years, was today awarded the honorary degree of doctor of divinity at Allegheny College, Meadville, Penn. Dr. Havice has been pastor of the First Congregational Church of Belmont for the past five years. He lives at 178 Goden St., Belmont.

Dedication

At the South Walpole Methodist Church on Sunday morning, May 27th, a memorial altar, given in memory of the late Mr. and Mrs. Baniford M. Kerr, by the members of their family, was dedicated.

The ceremony was conducted by the pastor, the Rev. Francis W. Brett. The Rev. John Mason, former pastor and now a resident of the parish, spoke briefly concerning the two whose memory was being honored, and who were both active members of the church.

Cover Photo

Dr. Albert E. Kirk, church editor of the *Wichita Eagle,* Wichita, Kansas, shown as he delivered the prayer of consecration at the inaugural ceremonies which elevated Dr. Harold C. Case to the presidency of Boston University.

Dr. Kirk is the father of Phyllis Kirk Case, wife of President Case, and a graduate of the Boston University School of Theology, class of 1907, 20 years before his son-in-law graduated.

President Case stands with head bowed, center. At left is Guy W. Cox, chairman of the board of trustees, Boston University.

Roman Catholic Members

New York (RNS) — Roman Catholics in the United States, including Alaska and Hawaii, now number 28,634,878, or 868,737 more than the total of 27,766,141 reported in 1950, according to the newly-published *Official Catholic Directory.*

Archdioceses with populations of over a million are Chicago (1,726,533), Boston (1,334,420), New York (1,288,469), Newark (1,072,598), and Philadelphia (1,070,692). Brooklyn N.Y., with 1,294,096 Catholics, is the largest diocese and Pittsburgh, with 832,745, is the second largest.

The *Directory* lists the largest number of members of the hierarchy in the history of the Catholic Church in this country. An increase of 191 in the number of the clergy brought the total of ordained priests to 43,889, the largest ever recorded.

Total young people now under Catholic instruction was given as 4,939,164 — or 188,208 more than in 1950. Of this number 1,454,957 are public school children attending 26,115 special religious classes under the released-time system.

Twenty new institutions brought the total of Catholic general hospitals to 759, with a bed capacity of 99,573, and the number of special hospitals to 112, with accommodations for 8,765 patients. During 1950, a total of 4,843,094 patients were treated in Catholic hospitals.

Stone Of Scone

Edinburgh (RNS) — The General Assembly of the Church of Scotland voted here by a large majority to delete all reference to the Stone of Scone from a report submitted by its church and nation committee.

The Stone, which also is known as the Stone of Destiny, was stolen from Westminster Abbey last Christmas day but was recovered by police and restored to the Abbey in April. It was used centuries ago as a symbol on which the Scottish kings were crowned.

The deleted section of the committee's report would have put the Assembly on record as urging that guardianship of the Stone be entrusted "to Scottish hands on Scottish soil," in view of "the widespread manifestation of popular feeling in Scotland" evoked by its disappearance and recovery.

Sir George Waters, former editor of *The Scotsman,* said that "Scotland is today conscious of herself and of her national identity as she has not been for 200 years or more. . . . There are many," he said, "to whom the presence of the Stone at Westminster is not a symbol of unity, but, on the other hand, an ever-present witness of a wrong that was once done."

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Union Graduates Methodists

Of the 200 students to receive degrees at its 1951 commencement, one-fifth were Methodists. The Presbyterian Church, to which Union Seminary is traditionally related, supplied 53 of the graduates. Methodists were second with 41. Others were Episcopalians, 19; Congregationalists, 14; Lutherans, 13; Baptists, 12; Evangelical and Reformed, 6 and Disciples, 5.

The Rev. Edgar A. Raynis of Plattekill, N.Y., one of the Methodists, won the Maxwell Fellowship for special training in the rural field.

Meets The Press

Newspapermen and churchmen were brought profitably into fellowship around a dinner table by lay and ministerial officials of the Newark Conference a few days before its 1951 session.

Bishop G. Bromley Oxnam, resident in the New York Area, spoke on Methodism as an idea, an institution and an impact, providing representatives of a large percentage of the dailies in the conference with an enlarged comprehension of the denomination's dimensions and range of service.

The spokesman of the fourth estate was Bennett H. Fishler, president of the New Jersey Press Association. Dr. Edmund L. Tink, superintendent of schools of Arlington, N.J., served as toastmaster. The chairman of the Conference Board of Evangelism, Herbert W. Kip of Jersey City, until recently a public relations officer of the Standard Oil Company of N.J., led in planning this courtesy to the press. Chairmen of important conference committees brought the number present to 50.

Ecumenical Conference, England

(Tentative Program)

The week-end previous to the conference in Oxford, the executive committee and program committee will meet in London. Exact place and time will be determined later by the British section executive committee. Thursday to Saturday, August 23rd to 25th suggested. All business items and final program adjustments to be made at this time. Place tentatively suggested: The Children's Hostel, London. J. W. Waterhouse, supt.

Monday Evening, August 27th

A demonstration of world-wide Methodism in Westminster Central Hall, London. At the same time, in many of the other cities of England, similar meetings will be arranged. American delegates to speak and share in programs will be sent to the various cities as requested by the British secti In the chair: The Rev. Dr. H. Watkin-Jo president, The Methodist Church, Gr Britain. America: Bishop James Chamb lain Baker, Los Angeles, California; G many: Bishop J.W.E. Sommer; South Afri The Rev. Dr. J.B. Webb; West Africa: T Rev. G. R. Acquaah; India: The Rev. C. Pande.

Tuesday, August 28th

The day left open for travel to Oxfo registration and hotel arrangements. Me ings to be in the Wesley Memorial Chur 8:00 p. m., formal welcoming service. (D tails to be arranged.) Welcome from T World Church: The Archbishop of Cant bury.

Wednesday, August 29th

Act of Worship, 9:15-9:45. Service to conducted by: (to be appointed.) Medi tion: Bishop Paul Martin, Little Rock, A kansas, Arkansas-Louisiana Area. 9:50-12:4 The Methodist Traditions: 1. The Unit Kingdom, the Rev. Dr. Harold Rober Richmond College; 2. The United Stat Bishop Arthur J. Moore, president, Coun of Bishops, Atlanta, Georgia; 3. Australas Dr. G. Calvert Barber; 4. South Africa, t Rev. L. Hewson; 5. The younger churche the Rev. S. G. Mendis, Ceylon. Afternoo free — Social affairs will be arranged. A 5:15-6:30, there will be a lecture and que tion period. The lecture will be "Methodis and the Catholic Tradition," presented b President Umphrey Lee, Southern Methodi University, Dallas, Texas. From 8:00-9:3 there will be a public meeting. The topi for discussion will be "The Way of Religiou Revival." The Rev. Dr. W. E. Sangste Westminster Central Hall, London, wi present "The Message of the Church," an the Rev. Dr. Ralph W. Sockman, Chris Church, New York City, will present "Com municating the Message."

Thursday, August 30th

Act of Worship, 9:15-9:45. A South Amer ican will conduct the service. Meditatio by: Dr. Gordon Sisco, The United Churc of Canada. 9:50-10:45, The Methodist Doc trines: 1. "Justification by Faith," Dr. Fried erich Wunderlich, Germany; 2. "Perfec Love and the Divine Society," Dr. Harol Lindstrom, University of Upsala, Sweder Section meetings will be from 11:00-12:45

It is planned to designate all the offici delegates into five sections. One of the sec tions will be a youth and young adult sec tion, registering in this group all delegate thirty-five and below. There will be leade and associates to be responsible for guidin the discussion on the two themes presente at the morning session. A secretary will b appointed to keep the record and to mak recommendations to the final plenary sessio Brief abstracts should be kept for the recor In the development of the ecumenical mov ment, the place and position of Methodis

be kept clear. The irenic and inclu-
eas of fellowship, implicit and explicit
free evangelical point of view, should
t to the fore.

discussion group leaders from the
will be: Bishop Gerald H. Kennedy,
ckson Tower, Portland, Oregon; Bish-
J. Walls, The A.M.E. Zion Church,
South Parkway, Chicago, Illinois; Dr.
. Sweet, Perkins School of Theology,
rn Methodist University, Dallas, Tex-
. John Frederick Olson, Syracuse Uni-
, Syracuse, New York; Bishop Newell
th, Elisabethville, Belgian Congo. Five
lers will be selected by the British com-
. At 5:15-6:30 there will be a lecture
uestion period. The Rev. E. Gordon
Richmond College, will present
odism and Protestant Tradition." The
hancellor of the University will hold a
on from 8:00-9:30.

, August 31st

of Worship, 9:15-9:45. A representa-
om India to conduct the service. Medi-
by: the Rev. Dr. W. L. Northridge,
d. 9:50-10:45, The Methodist Way: 1.
Means of Grace," the Rev. R. V. Spiver,
Road Chapel, London; 2. "The Life of
vship," Bishop Richard C. Raines, In-
polis, Indiana. Five section meetings
e held from 11:00-12:45, and the after-
will be free. 5:00-6:30 will be the
e and question period. "Christianity
Totalitarianism" will be presented by
cellor Daniel Marsh, Boston University,
n, Mass. 8:00-9:30 there will be a hymn
l. The chairman: Mr. C. W. Towlson;
onductor: the Rev. Dr. F. B. West-
, Great Britain.

day, September 1st

of Worship, 9:15-9:45. A representa-
rom England to conduct the service.
meditation by someone from one of
ounger churches. 9:50-10:45, Method-
and Other Churches: 1. "What Meth-
has to Learn from Other Churches,"
Rev. Dr. Lynn Harold Hough, New
sometime dean, Drew Theological
nary; 2. "What Methodism has to Of-
Other Churches," the Rev. Dr. Alan
er, Waverly Methodist Church, Bondi
ion, Australia. The afternoon will be
The Ecumenical Methodist Council
be held from 5:15-6:30. The public
ng will be from 8:00-9:30. Bishop Paul
Garber, president of The International
odist Historical Society, the Rev. Frank
, secretary, and Dr. Elmer T. Clark,
ary, with Bishop Paul N. Garber pre-
g, will present the theme, "The Charac-
ter of a Methodist:" 1. Remarks, by Bishop Paul N. Garber; 2. Reading from Wesley's "The Character of a Methodist," Dr. Elmer T. Clark, New York; 3. Reading from the "Rules of the United Society," the Rev. Frank Baker; 4. Address, "The Character of a Methodist," social holiness, Bishop Charles C. Selecman, Dallas, Texas.

Sunday, September 2nd

Service of Holy Communion with the sermon at 11:00. Service conducted by Dr. W. J. Noble, and the sermon will be presented by Bishop Ivan Lee Holt, resident in the St. Louis Area, St. Louis, Missouri. At 3:00 p.m. there will be three special services: 1. Men's service — in Swindon, the Rev. Dr. William R. Cannon, Candler School of Theology, Emory University, Atlanta, Georgia, Mr. A. Victor Murray, Chesthunt College, Cambridge, and Bishop Marvin Franklin, Jackson, Mississippi; 2. Women's service — in Oxford, Mrs. Franklin Reed, Westfield, New Jersey, Sister Bemand, West Indies; 3. Youth service — in Reading, the Rev. Harold Ewing, director of the youth department, the General Board of Education of The Methodist Church, Nashville, Tennessee, and Dr. O. K. Ogan, West Africa. An evening service of worship will be at 6:30 p.m., with the sermon by the Rev. H. Watkin-Jones, president of the British Methodist Conference.

Monday, September 3rd

Act of Worship at 9:15-9:45, conducted by the Rev. E. W. Hames, New Zealand Methodist Church. Meditation by: Dr. Nolan Harmon, book editor, The Methodist Church, New York City. 9:50-10:45, The Social Witness — I: 1. "Marriage and the Family," Bishop Hazen G. Werner, resident in the Ohio Area, Columbus, Ohio; 2. "Education," Mr. Donald W. Hughes, Colwyn. Five section meetings will be from 11:00-12:45, and the afternoon will be free. The lecture and question period will be from 5:15-6:30. Professor C. A. Coulson, London, will speak on "Scientific Humanism." The public meeting will be held from 8:00-9:30: 1. Vocation, "The Gospel of Work," and 2. Home Relationships.

Tuesday, September 4th

Act of Worship from 9:15-9:45. A representative from China to conduct the service. Meditation by: Bishop J. A. Gregg, The African Methodist Episcopal Church, Kansas City, Kansas. 9:50-10:45, The Social Witness — II: 3. "The Economic Order," the Rev. Edward Rogers, Great Britain; 4. "Interracial Relations," the Rev. E. W. Grant, South Africa. Five section meetings will be from 11:00-12:45, and the afternoon will be free. The lecture and question period will be from 5:15-6:30. The Rev. Dr. Norman H. Snaith, Headingly College, Leeds, will speak on "The Impact of Biblical Criticism." The public meeting will be held from 8:00-9:30. Service for commemoration of John Wesley and Charles Wesley by the Rev. Dr. J. Scott Lidgett, London.

Wednesday, September 5th

Act of Worship from 9:15-9:45. A representative from Australasia to conduct the service. Meditation by: Bishop J. Waskom Pickett, Delhi, India. 9:50-10:45, Personal Responsibility: 1. "Within the Local Church," Mrs. Frank G. Brooks, president of the woman's division of Christian Service, The Methodist Church, Mt. Vernon, Iowa; 2. "Within the Community," Dr. Dorothy Farrar, The College, Ilkley, Yorkshire. Five section meetings from 11:00-12:45, and the afternoon will be free. The lecture and question period will be from 5:15-6:30. The Rev. A. Raymond George, Headingly College, Leeds, will speak on "Recent Theological Tendencies." The public meeting will be held from 8:00-9:30. Methodism and the World Church: 1. Bishop Fred P. Corson, Philadelphia, Pa., and 2. the Rev. C. W. Ranson, International Missionary Council, Ireland.

Thursday, September 6th

Act of Worship from 9:15-9:45. A representative from the younger churches will conduct the service. The Meditation by: someone from England. 9:50-10:45, Evangelism: 1. Professor H. C. Pawson on "Commending the Gospel," and 2. "The Missionary Motive," by Dr. Eugene L. Smith, executive secretary, division of foreign missions, Board of Missions of The Methodist Church, New York, N.Y. Five section meetings will be from 11:00-12:45, and the afternoon will be free. From 5:15-6:30 will be the Ecumenical Council, perhaps plenary session, and from 8:00-9:30 will be the plenary session of the conference, "The Message of Oxford: 1951."

Friday, September 7th

The closing session will be from 9:50-11:15, ending with the covenant service.

"Tell me no more 'the idleness of tears,'

Nor seek excuses for eyes overflowing.

This part of Truth it's time that we were knowing:

Joy can disturb as sure as grief or fears."

* * * *

"For Those I Taught," by Donald C. Babcock. American Weave Press, Cleveland, Ohio.

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B.U. Commencement Address (Abstract)

A Positive Strategy for World Peace

NORMAN COUSINS

At first, when we read about the news coming out of Asia, it seems difficult to get it into focus. In the Middle East, there is a battle over oil. In India, a new nation is struggling for very life. In Southeast Asia, vast upheavals and revolutions are in the making. Despite the chaos and the confusion, however, there is a basic pattern to the varied troubles of Asia. If we take the long view of history, I think this is what we would see.

First, that the dominant struggle of the peoples of Asia in our times is for liberation. The word the Asian peoples most frequently use to describe it is nationalism. But whether you call it nationalism or liberation or independence, it represents the attempt of more than half the world's peoples to govern themselves, to break away from the control of outside rulers, some of whom have been benevolent, many of whom have been tyrannical, but all of whom have been foreigners.

Man is a strange animal. For some reason, he likes to own not only things, but other men, and sooner or later the men on the bottom get together and turn on their would-be masters. This struggle for independence should not be hard for Americans to understand — at least not for those Americans who have not forgotten their own history.

Next, the Asian peoples are hungry and they see a direct connection between that hunger and the feudal economic system which has made them into land slaves. And so the peasant of Asia today wants to own the land he tills. In this sense, it is a struggle for private property and private ownership. Something else Americans should understand.

Finally, the Asian peoples are struggling for self-respect. They have been treated as inferior beings for so long that they are determined to prove to themselves, as well as to others, that they can hold their heads high among their fellowmen.

Thus we have not one, but three revolutions in Asia today — all of them going simultaneously: the revolution for national independence; the revolution for land reform, and the revolution of the spirit. Communism has tried to mount these revolutions and steer them for her own ends. The Soviet has put on the pose of being the champion of the Asian people. Communism has identified itself with nationalism. It has identified itself with land reform. It has identified itself with social equality.

Now, what about the United States? I doubt if we are going to win over the Asian peoples merely by condemning communism. We have to come up with a dynamic and positive program of our own, a program that meets the particular needs of the Asian peoples, that can inspire them with our sincerity and our understanding of their problems, that can enable the Asian people to see us as the champion of humanity.

Well, what is our program for the world? First, let us really develop the United Nations. Let us really put it to work. Let us build it up and give it the powers it needs to meet the double challenge of making this planet safe for human habitation and fit for human habitation.

Next, let us lead the fight against ideological communism by dramatizing democracy as the best way ever devised by the mind of man for achieving, not only the rights of man, but the needs of man, and let us prove it. This war cannot be won on the battlefield alone. It has to be won by leadership of real moral stature and imagination. It has to be won with ideals.

America became great because she was not afraid to shine up her ideals and live them out, and that, I believe, is not only what Asia is waiting for, but what the entire world is waiting for.

Women At Rolling Ridge

E. LOUISE RICHARDSON

The third Woman's Day at Rolling Ridge, Andover, Mass., June 1st, was a day of warm sunshine and cool breezes which added to the pleasure of the 1200 members of the New England Conference Women's Society of Christian Service, who ate their luncheons under the trees and by the lake, patronized the food table which was under the direction of the Worcester District, bought gifts at the gift table (the proceeds of the sales going to Rolling Ridge), purchased miniature loaves of bread for India, and list to the pageant which had been prepare Mrs. William Pollock of Worcester, M

Mrs. F. Nelson Bridgham, the new co ence president, welcomed the women were seated around the formal garden, Mr. Otis Maxfield told of the beginnings growth of Rolling Ridge. The scene the pageant brought out the strains of ture which the various countries have tributed to the U.S.A. There were Spa and Swedish dances, songs of the Negro and music from Mexico and Scotland. Eddy Asirvatham spoke in her native to and also in English. Mrs. Pollock was narrator, explaining the value of the tributions of each of these countries w the society has had work.

A huge birthday cake in honor of the birthday of the society was cut by the t past presidents: Mrs. Joseph Davison, M Howard LeSourd, and Mrs. Gibbs, and the present president, Mrs. Bridgham. honor of the older women of the societ corsage was presented to the oldest gra mother present, Mrs. Alice Terrill of M den, Mass., and to the youngest mother, M Virginia Thomas, a member of the Spe Methodist Church, in honor of the supp of the past and the future of the youn women of the society.

Another enjoyable and profitable day held at Rolling Ridge, and all left with expectation of another day next year.

After July 1st

The literature headquarters of the wo an's division of Christian Service is movi Since 1941 the woman's division has ren office space from The Methodist Publishi House at 420 Plum Street, Cincinnati, O As literature sales have increased, it been necessary to request additional worki space each year. The Methodist Publishi House has been co-operative and has d everything possible to meet the needs, only a limited amount of space was av able.

After careful consideration and consul tion with the agents of The Methodist P lishing House, it is deemed advisable for woman's division of Christian Service to p vide a building for a larger task. The sa cordial relationships with The Methodist P lishing House for the printing of *The Me odist Woman* and of our other publicati will be maintained. The Literature He quarters of the woman's division is indeb to The Methodist Publishing House for years of co-operation.

The financial pattern of Literature He quarters will not be changed. The re figure will be used as a means of paying the new building; its overhead costs not to exceed the yearly amount paid Methodist Publishing House as rental.

The orders for literature received dur the past year totaled 225,000. To sum

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, seminars, subdistrict meetings, work- and officers' training days, 1,875 orders ent on consignment. These consign- rders varied in size from three to 60 a shipment.

ture years, the Woman's Society of an Service will be served more quick- use of greatly increased facilities for g our literature orders. The women hodism may depend upon the same ative service from the group of de- workers at Literature Headquarters.

and after July 1, 1951, all orders for re including the approved study books be sent to Literature Headquarters, Reading Road, Cincinnati 37, Ohio.

Mrs. Frank G. Brooks,
Christian Service, president,
Woman's Division.

urbing To Majority

nued from Page 2)

solution by negotiation, conciliation, tion, judical settlement, etc. We are hat the U.N. commission attempted negotiation before the war started (he not say civil war in this connection) e South opposed such a conference the North. The North, on the other made several attempts. Dr. Ward not tell with what matters in dispute onference was to deal. Could it be he South was somewhat wary of deal- ith the communist North after Chiang nek's bitter experience in China? Dr. nowhere condemns North Korea for utal assault on the unprepared South, oes he tell us that the Security Council upon the northern invaders in vain se aggression and place their case be- hat body. From all this, the man from ignorant of conditions on this earth, g this article would conclude that Dr. had made a case against the guilty and exonerated the innocent North, al- h he admits that there was guilt upon sides. Dr. Ward falls into the same which he condemns in the misuse of rd. Certainly a war fomented by an le nation, Russia, and later supported nother communist power, Red China, t by the wildest stretch of imagination lled a civil war. If this is civil war in then all of Hitler's invasions of Eu- n countries, which he called liberations, also civil wars.

fessor Ward further states that it is he business of the U.N. to contain com- sm. "It is its duty to see that the meth- of communist expansion do not en- er international peace and security." He that it has the same obligation regard- he expansion of finance capitalism. Here writer fails to distinguish between com- ism as an economic theory and com- ism as a ruthless plan for world expan- through the suppression of human free- dom. While no one would seek to defend the evils of capitalism, it must be recognized that no attempt is being made by capitalistic leaders to over-run helpless countries and set up their own system of government. We can check and correct the capitalistic system by the ballot, but no such opportunity would be afforded us under communism. We are told in this article that we as Protestants face the same moral dilemma as the U.N. concerning the misused term *aggression*. It is true that we face a moral dilemma, but it is all due to the failure of the member nations of the U.N., other than America, to give full military strength and support to this first attempt to deal with aggression. It is the same failure, if not soon atoned for, which will send the U.N. down the same dark road to oblivion as the League of Nations. It is the moral weakness that has so overwhelmed the U.N. that it required three weeks of debate before sufficient courage could be summoned to denounce Red China as an aggressor. When this pronouncement was finally wrung from it, it was with the understanding that nothing was to be done about it in the form of sanctions or blockades. It is the failure of the U.N. to abide by its first objective when it asked our men to give their lives to restore all of Korea and grant it a government of its own choosing. Having said all this, the U.N. now asks for a negotiated peace, in a word asks China what price it demands for a "cease fire."

The U.N. and Protestantism will do well to recognize the appalling truth that if we fail in Korea we will doom millions of peoples to slavery for generations to come. We have met the aggression of Germany, Italy and Japan in our generation and laid them low. But so long as one dictator nation remains unchecked, there can be no lasting peace for our world.

David Harold Hickey,
Malden, Mass.

Study For Ministry

John Nyberg

When the church sought men for the ministry, the trend in the past was to look not to the big city church, but to the small town and the white-frame country chapel for candidates. Evidence that the trend may be changing, however, is the unusual record at Hennepin Avenue Methodist Church, Minneapolis, Minn. The church has produced 11 young men who are embarked on, or about to start, training preparatory to the ministry. Two of them are sons of Bishop and Mrs. Richard C. Raines. They are Robert A. Raines, 24, now at Yale Divinity School and Richard C. Raines, Jr., 22, who plans to switch from medical to theological school in the fall.

Their father was minister at Hennepin Avenue Church for 18 years before becoming bishop of the Indianapolis, Ind., Area of The Methodist Church.

Another future preacher is Richard R. Ruopp, 18, son of Dr. Harold W. Ruopp, minister of worship at Hennepin Avenue Church.

The Rev. Dwight Loder, minister in charge of administration at the church, sees the movement as "evidence of the fact that the larger church today is a more satisfying and challenging experience to young men than it has been in the past." He cited some of the influences that have helped draw young men to a ministerial calling. Among these factors have been the 18-year-ministry of Dr. Raines and the series of dinners which he initiated some 10 years ago to interest "bright young men" in the ministry, the church's University of Life programs, the church school and church of youth. "They speak continually about the influence of the preaching ministry of Dr. Ruopp and of the close association they have had with the ministers of the church," Mr. Loder said. — *Reprinted in part from the "Minneapolis Star" — May 23, 1951.*

Twin Area Calendar

(Boston and New York Areas)

June 11-18 — Regional Student Leadership Training Conference, Sasowasco, N.H.

June 14-21 — Northeastern Jurisdiction W. S.C.S. summer school, Syracuse University, Syracuse, N. Y.

June 15-17 — Laymen's Assembly, Drew School for Girls, Carmel, N.Y.

June 16-17 — Wesleyan Service Guild Weekend, Rolling Ridge, Andover, Mass.

June 22-29 — New Hampshire M.Y.F. Institute, Geneva Point Camp, Winnipesaukee, N.H.; Cost $22.50; Registrar: the Rev. Ernest R. Drake, Raymond, N.H.

June 25-29—Pastor's Summer School, Shelter Island, N.Y.

June 25-Aug. 4 — Workcamp, Board of Education, New York City.

July 2-10 — Missionary Conference, Northfield, Mass.

July 10-14 — Summer conference, Mt. Sequoyah, Fayetteville, Ark.

July 11-18 — Conference on the Christian World Mission, Silver Bay, New York.

July 21-23 — National Methodist Town and Country Conference, Sioux City, Iowa.

July 21-28 — Regional Youth Conference, Williamsport, Pa.

July 22-29 — Worcester District Christian Outlook Institute at Sterling Camp Grounds.

July 23-27 — Maine Conference Pastor's School, Camp Lake Narrows, Maine.

August 4-10 — The Boston Area Methodist Youth Leadership School, Camp Aldersgate, Rhode Island.

August 19-25 — Institute of World Missions, Chautaugua, N.Y.

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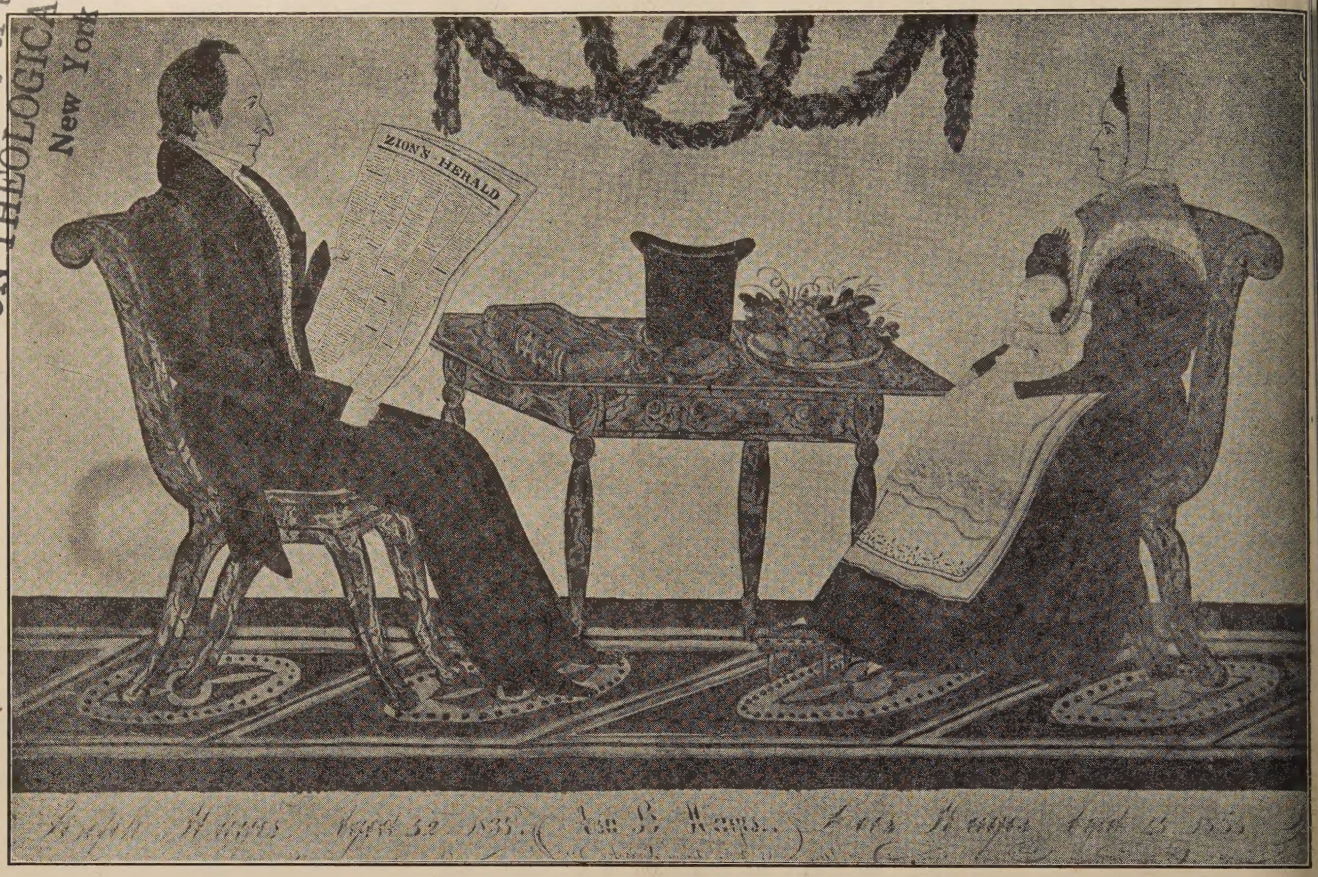

THEY STILL LIKE IT

The writer, during part of his time in Drew Seminary, was an assistant to the librarian of the largest theological library in our country, helping to file every religious journal in our country. We thus had the opportunity of looking over and dipping into all religious journals published in the United States, Protestant and Catholic. Since then we have become familiar with many of the leading denominational journals in our country.

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(Rev.) Lee Ralph Phipps, Townville, Pa.

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